

Christian Life at the National Capital
An Aroostook Winter John Campbell White in Calcutta

THE CHRISTIAN WORLD

*being the first
of the month
number of*

THE CONGREGATIONALIST

Numbered 9 and Dated 2 March 1901



W. L. GREENE · AND · COMPANY
14 · BEACON · STREET · BOSTON

Copyright 1901 by W. L. Greene & Co. Trademark Registered

Price 10 cts

MARCH CENTURY



Beginning a Serial Novel
of Adventure in the War of 1812

“D’RI AND I”

By Irving Bacheller
author of

“EBEN HOLDEN.”

THE CONGREGATIONALIST

and Christian World (first of the month issues)

Copyright 1901 W. L. Greene & Co. All rights reserved

Contents 2 March 1901

EDITORIAL:

Event and Comment	313
Character Blasting	317
Freedom of Speech at Leland Stanford University	317
The London Crusade	318
The Chief Penalty of Sin	318

CONTRIBUTIONS:

Theodore L. Cuyler as He Nears Fourscore.	320
George Perry Morris	320
The Progress of the Church, by Representative Men	321
Verdi, the Italian Master of Opera.	323
Burdett	323
John Campbell White in Calcutta.	324
Abbott, D. D.	324
South Africa as the War Nears Its Close.	324
Charles Phillips	324
Old Bowen's Legacy.	327
IX. E. A. Dix	327
The Choice of Life.	329
Prof. Francis G. Peabody	329
A New Oratorio and Its Value to the Churches.	330
H. D. Sleeper	330
Aroostook in Winter.	331
Rev. C. D. Crane	331
Recent Gains to Christendom from the Discoveries on the Nile.	336
W. C. Winslow, D. D., LL. D.	336
The Revival of the Future.	337
Rev. C. M. Sheldon	337
The National Capital from a Religious Point of View.	340
Lillian Camp Whittlesey	340
Justice to the Native Christians of China.	346
Rev. H. P. Perkins	346
The Thoughtful Use of Hymns.	347
V. Rev. E. H. Byington	347

THE HOME:

The Marks of the Lord Jesus—a poem.	348
William O. Rogers	348
Woman's Use of Money.	348
Margaret Hamilton Welch	348
Sunday Reading for Young People	349
Aunt Octavia's Threat.	349
Frances J. Delano	349
THE SUNDAY SCHOOL—Lesson for March 10	351
FOR ENDEAVORERS—Topic for March 10-16	354
LITERATURE	353
BROADSIDE—Maine	357

LIFE AND WORK OF THE CHURCHES:

Laymen's Successful Bible Classes.	358
V. J. L. Kilbon	358
Ann Arbor's New Pastor	358
Successful Work among the Films	359
From New York to Massachusetts	359

LETTERS:

Chicago and the Interior	356
--------------------------	-----

MISCELLANEOUS:

Another Tuskegee Conference	319
The Brotherhood of Andrew and Philip	325
The Queen's Tender Heart	326
A New Window into the English Churches	338
Mr. Ament Vindicated	351
Three of Yale's Recent Acquisitions	355
Nathan Hart Whittlesey	355
The Next National Council	355
Christian World Catechism. No. 5	356
Christian World Pulpit	356
In and Around Boston	356
Deaths	363
Boston Congregational Club	364

THE CONGREGATIONALIST

and Boston Recorder

The Recorder founded 1816: The Congregationalist, 1849

Published every Saturday at 14 Beacon Street, Boston.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10

IF PAYMENT IS DELAYED, \$3.50 PER YEAR

Single Copy, Ten Cents

ONE OLD AND ONE NEW SUBSCRIPTION, \$5

CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

On trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.

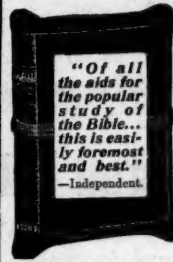
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract. READING NOTICES, headed nonpareil, 50 cents per line, each insertion, etc.

W. L. GREENE & COMPANY., Boston

Entered as second-class mail. Composition by Thomas Todd

THE POPULARITY OF Nelson's Teachers' Bibles



is due to their exceptional adaptability for every need of the Bible reader and student.

THE HELPS are just what Sunday-school teachers want. All new and graphically written by the most eminent scholars, with 350 illustrations.

THE CONCORDANCE is the most complete yet produced, as it combines Concordance, Subject Index, pronouns and interprets Scripture proper names, etc., in one A B C list.

THE 12 MAPS are beautifully colored, carefully revised and specially engraved from the latest surveys, with complete index.

There are styles, prices and bindings to suit every one. For sale by all booksellers, or sent postpaid on receipt of price. Send for catalogue to

THOMAS NELSON & SONS, Publishers, 37-41 East 18th Street, New York.

IMPORTANT NEW BOOKS

How to Promote and Conduct a Successful Revival

Edited by R. A. Torrey. 12mo, cloth, \$1.50.

THE HOLY SPIRIT IN A REVIVAL - R. A. Torrey.
THE EVANGELISTIC CHURCH - J. F. Carson, D. D.
REVIVAL PREACHING - Rev. Louis A. Banks.
THE PLACE OF PRAYER IN A REVIVAL - R. A. Torrey.
OPEN AIR MEETINGS - Rev. William Evans.
MUSIC IN A REVIVAL - Prof. D. B. Towner.
ADVERTISING THE MEETINGS - A. F. Gaylord.
And many other subjects and authors equally important.

G. CAMPBELL MORGAN writes

"It is a new and forceful statement of the fact and claim of Christianity. To me it is one of the finest statements of the atonement principle that I have ever read. Nothing I have seen appeals to me as getting nearer the heart of the truth than this volume."

A Book for the Honest Doubter

The Fact of Christ

By P. Carnegie Simpson, M. A. 12mo, \$1.25.

DR. MARCUS DOD'S OPINION

"To read this finely developed argument is a rare and enjoyable treat. The crispness and raciness of the style are the fit accompaniments and expression of clean logical processes and thoroughly digested thought. It sparkles with brilliant sayings, and yields at every point suggestive hints of fresh solutions of the perennial problems. The author is a strong and independent thinker, who sees deeply and clearly."

A Woman's Life for Kashmir

Irene Petrie

By Mrs. Ashley Carns-Wilson. 8vo, cloth, \$1.50.

"Irene Petrie was one of the first representatives of the missionary movement among students to fall in the forefront of foreign missions. . . . To that great class of young women in our country who are interested in true culture and the finer things in life it must especially appeal. There is no other missionary book for them, nor any other biography like this."

FROM THE INTRODUCTION.

N. Y. OBSERVER says

"Some biographies are interesting because of the national or international reputation of the persons whose lives are portrayed and others owe their popularity to the fascinating style of the writers. The biography of the Rev. George H. C. Macgregor possesses both of the characteristics of a successful memoir."

By Duncan Campbell Macgregor

G. H. C. Macgregor

A Biography. With portrait, 8vo, \$1.50.

"It was an inspiration to know George H. C. Macgregor, however superficially, and one always felt that his was so rich and noble a nature that other things must be sacrificed and opportunities created for a deeper and closer acquaintance with its manifold stores. Now from the pages of his biography, we obtain glimpses, as by second hand, of what he was in the serene depths of his soul. The work has been admirably performed."

—F. B. MEYER.

Fleming H. Revell Company

New York, 158 Fifth Ave.

Chicago, 68 Washington St.

Toronto, 154 Yonge St.

The PRATT TEACHERS' AGENCY

70 Fifth Avenue, New York

Recommends teachers to colleges, schools, families.

Advises parents about schools.

WM. O. PRATT, Manager.

MASSACHUSETTS, BOSTON.

College of Physicians and Surgeons.

Equal Privileges for Men and Women. Allowance for service in Hospital and Dispensary. 20th year opens Sept. 19. AUGUSTUS P. CLARKE, A. M., M. D., Dean. Shawmut Ave., near Massachusetts Ave. Send for Catalogue.

THE FISK TEACHERS' AGENCIES.

4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & CO.

MASSACHUSETTS, LOWELL.

ROGERS HALL SCHOOL

For Girls of all ages. Endowed.

Mrs. E. P. UNDERHILL, M. A., Prin., Lowell, Mass.

MASSACHUSETTS, WABAN.

THE WABAN SCHOOL

Waban, Mass. WABAN HALL for Boys WINDSOR HALL for Girls

J. H. PILLBURY and ANNA M. GOODNOW, Principals



CHURCHES considering a change of hymn and tune books for any service,—church, chapel or Sunday-school, should know about The Century Co.'s latest books before deciding on anything.

IN EXCELSIS (NEW EDITION) FOR THE CHURCH SERVICE.

"As near perfection as we are likely to see in our day."

IN EXCELSIS FOR SCHOOL AND CHAPEL.

"I examined over 20 samples and consider this absolutely the best book in existence for the purpose."

Unequaled in contents, perfect in manufacture, low in price,—books that may be used with growing pleasure for years. Information and examination copies gladly furnished.

The Century Co., Union Sq., New York.

Sacred Songs No. 2

By **SANKEY, McGRANAHAN, and STEBBINS**

One of the strongest and most desirable collections now offered for **Prayer Meetings, Young People's Societies and Sunday Schools.** Contains over 100 of the very latest songs by the editors and others. Same style and prices as "Sacred Songs No. 1," of which over 800,000 copies have already been sold.

Price \$25 per 100. Sample copy, post free, 20 cents. **THE BIGLOW & MAIN CO., New York and Chicago**

A CARD.

The American Tract Society, 54 Bromfield Street, Boston, Mass., on account of a slight exposure to smoke from a recent fire, will sell books and stationery at greatly reduced prices.

COME AND SEE US.

THE AMERICAN TRACT SOCIETY, New York and Boston.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

The Congregationalist ..SERVICES..

- No. 9. PASSIONTIDE
- No. 36. PALM SUNDAY
- No. 10. EASTER

36 Other Services Now Ready

100 Copies, 75 Cents, postpaid

THE CONGREGATIONALIST,
14 Beacon Street, Boston

Favrile Glass

has a range, depth and brilliancy of color found in no other glass, and it is therefore the most desirable for the making of

Memorial Windows

Favrile Glass Memorial Windows are built in accordance with the Mosaic theory; no paints, stains or enamels being used, they are practically indestructible. We will send to those interested in Memorial Windows our illustrated treatise.

TIFFANY STUDIOS

333 TO 341 FIFTH AVENUE
NEW YORK



Copyright 1895.

Twenty-four Awards at the Paris Exposition, including the Grand Prix.

A. C. ARMSTRONG & SON HAVE NOW READY

By George Adam Smith, D. D.

Modern Criticism and the Preaching of the Old Testament

The Yale Lectures on Preaching. By GEORGE ADAM SMITH, D. D., author of *I-alah*, 2 vols., and *The 12 Prophets*, 2 vols. In "The Expositor's Bible," and *The Historical Geography of the Holy Land*. One volume, crown 8vo, cloth, \$1.50.

"Few interpreters of the Old Testament today rank higher than George Adam Smith. He is at home in criticism, in geographical and archaeological questions, and in philology. . . . Hardly any commentator of the present day is more successful than he in putting the student at once into the heart of an Old Testament problem."—S. S. Times.

CONTENTS: The Liberty and Duty of Old Testament Criticism as Proved from the New—The Course and Character of Modern Criticism—The Historical Basis in the Old Testament—The Proof of a Divine Revelation in the Old Testament—The Spirit of Christ in the Old Testament—The Hope of Immortality in the Old Testament—The Social Civic Teaching of the Prophets—The Christian Preacher and the Books of Wisdom.

2d Edition of. Vol. 2 Completing Dr. Matheson's Life of Christ Studies of the Portrait of Christ

By GEO. MATHESON, D. D., author of "Moments on the Mount," etc. Complete in 2 crown 8vo volumes. (Vol. 1 now in 5th Edition.) Sold separately, per volume, \$1.75.

"Certainly no more original study of the life of Christ has appeared since 'Ecce Homo.'"—The Bookman.

"How are we to discuss a book so replete with thought, so restrained and yet so passionate in feeling, so completely apart from what is ordinary and conventional in treatment? There is scarcely a page in our copy that has not been marked and marked again."—The British Weekly.

*** Send for complete catalogue of our theological publications, including works by PROF. A. B. BRUCE, GEORGE ADAM SMITH, MARCUS DODS, PRES. A. H. STRONG, JAMES STALKER, W. M. TAYLOR, J. A. BROADUS, etc., and *THE EXPOSITOR'S BIBLE*, 49 VOLS. (Sold separately.)

Sold by all Booksellers or sent postpaid by the Publishers (note new address)

A. C. ARMSTRONG & SON, 3 & 5 W. 18th St. (NEAR 5th AVE) New York

Just Published!

Peloubet's Teachers' Commentary on St. Matthew

The Ideal 20th Century Commentary.

12mo, Cloth, Illustrated. \$1.25.

Of all Booksellers, or Sent, Postpaid, on Receipt of Price.

OXFORD UNIVERSITY PRESS—American Branch: 91 and 93 Fifth Avenue, New York.

Composing Room of The Sunday School Times.

van Houten's Cocoa

contains more digestible nourishment than the finest Beef-tea.
For Breakfast, Luncheon, or Supper, it is unequalled.
Sold at all grocery stores—order it next time.

THE CONGREGATIONALIST

Saturday
2 March 1901

Christian World Number

Volume LXXXVI
Number 9

Event and Comment

Our Portrait

Theodore L. Cuyler belongs to the Protestant Church, irrespective of denominational affiliations. He is emphatically a man of the people and in many ways his influence in America is comparable to that which Spurgeon exerted in England. His countless admirers will be glad to see upon our cover this week the face of one whose cheerful outlook upon life and warm evangelical spirit have been tonic and cordial to their Christian faith. Elsewhere will be found a character sketch, prepared by a member of our own staff, who spent several hours with him recently. He is one of the veterans for whom all will offer the prayer, "Late may he return to the skies."

The Opportunity of the Hour

The next five or six weeks are perhaps the most important in the church life of the entire year. The work of the autumn and early winter months ought to be coming to fruition in the deeper life of professed Christians and the larger influence of the church upon the world. Many pastors' hearts are yearning for a spiritual harvest and taking steps to secure immediate decisions. The Lenten season lends itself to more profound religious impressions and we already have much evidence in the form of attractive printed announcements that churches are utilizing it even more generally than heretofore. Special Sunday evening services or sermons on some great theme, relating to the life and death of Jesus, mid-week services at which ministers from abroad are frequently the speakers, the reading of some master poet's works, like those of Browning or Tennyson, quiet hours for meditation, the larger use of appropriate music—all these ways of turning to good account the Forty Days are being followed out as the local situation determines. May these separate endeavors all culminate by Easter time in large gains for the life of the spirit.

The Sunday Schools in Lent

Never before have the International Lessons been so admirably adapted as this year to the topics appropriate to the Lenten season. They follow the experiences of our Lord during his passion, placing the subject of the resurrection on Easter Sunday, and from that time they continue the study of the appearances of Christ till Whitsunday, May 26, when the topic is the Holy Spirit Given. Thence to the end of the quarter the continued theme is the risen life in Christ, as illustrated by dramatic Scripture events and pictures. To the increasing number of ministers who are con-

ducting Lenten services this harmony of thought of teachers and scholars will be helpful to the impression of our Lord's sacrifice and of his continued presence and intercession as our Saviour. For this arrangement of the lessons the churches are largely indebted to Principal Rexford of Montreal, the Episcopal member of the lesson committee. All the other members of the committee, however, co-operated with him in the plan, and it is a gratifying sign of growing unity of spirit among Christians that representatives of so many denominations labored together for an arrangement which ought to be unobjectionable to any, while it must be especially pleasing to the Episcopal church. It may be added that these lessons are in general use in the Episcopal Sunday schools of Canada.

Colleges and Churches

The Old South Church, Boston, has provided an unusual course of Lenten lectures this year, the general topic being The Message of the College to the Church. Six New England colleges are represented, five by their presidents. As President Eliot of Harvard is absent in Bermuda, his place was taken by Rev. Dr. F. G. Peabody, one of whose chapel talks is printed in this issue. Dr. Peabody gave the first lecture last Sunday evening on the Religion of a College Student. The other lecturers are as follows: March 3, President Hyde of Bowdoin, The Definition of a Good Man; 10, President Hadley of Yale, The Development of a Public Conscience; 17, President Carter of Williams, The College and the Home; 24, President Harris of Amherst, The Mutual Dependence of the Church and the College; 31, President Tucker of Dartmouth, The College Graduate and the Church. The pastor, Dr. Gordon, in introducing this course, remarked that all these institutions were founded by the church in the interests of piety and humanity. Through their official heads they by these lectures come to the church to show that, though no longer technically connected with it, they are still in close relations with it, and that both have a common aim to uplift humanity through intelligence and righteousness in the service of God.

The Children and Christ's Work Abroad

A wise use of printer's ink is that made by the American Board in its recently issued concert exercise for Sunday schools, designed primarily to serve the interests of the January Sunday set apart for the last two years as Foreign Missionary Day. It is equally well

adapted to any Sunday in the year and to any kind of a Sunday school service. The leaflet is entitled The Story of China's Need, and brings together in its twelve pages just the material likely to interest the public at this time. Questions and answers, appropriate hymns, a good map and an outline plan of the city of Peking, together with a page presenting the faces of some of our martyrs in China during 1900, make this one of the best leaflets the Board has ever issued. It is accompanied by a delightful letter from President Capen, couched in familiar language which can hardly fail to bring home to the younger children in the Sunday school the beauty and the joy of giving their pennies for China's need. We are glad that as many as 70,000 copies of this concert exercise have been called for by the churches. The seed sown through them is already bringing in hundreds of dollars to the Board treasury, which may be credited almost entirely to the boys and girls in our Congregational churches. This is an excellent illustration of that discreet handling of foreign missionary fields which relates them to matters already uppermost in the public mind.

Some Baptist Problems in Boston

The coming of Dr. A. C. Dixon to the Ruggles Street Baptist Church and the possible departure of Rev. C. C. Earle from the Harvard Street Baptist Church call attention once more to the serious problems that confront the Baptist churches of the South End. Both Ruggles Street and Harvard Street are much affected by the death of Mr. D. S. Ford, whose quiet but large benefactions made possible the broad work carried on in their respective fields. Harvard Street was founded in 1839 and has had a long and honorable career. Ruggles Street is only half as old, and in the brief period of thirty years has won for itself an enviable record as a leader in institutional church work. From the neighborhood of both the population to sustain them is rapidly moving away. Harvard Street has become practically a house of refuge for the few Protestant families in its neighborhood. Mr. Earle clings to it with heroic faith, but inevitably its valuable property must be made the source of income for a purely mission station. Ruggles Street in turn is looking for some better center in which to carry on the work of bringing the gospel to working men to which it has always been dedicated and for which Mr. Ford's bequests to it are specifically given. Nor are the other churches in the immediate vicinity without their questionings as to the future. Rumors of plans for various con-

solidations of the two churches already mentioned with the Clarendon Street, Warren Avenue or Dudley Street Churches have absolutely no basis other than the observable trend of circumstances. In East Boston and South Boston such consolidations of Baptist interests have been effected. In Charlestown and the South End the near future contains such possibilities. The coming and going of individual pastors can neither stay nor hasten very materially these movements, so that the only fixed points in the Baptist horizon seem to be Tremont Temple and the First Church on Commonwealth Avenue.

A Tempting Call When a minister has once successfully handled the administrative reins of an institutional church it is difficult for him to linger long in any other form of pastoral work. The friends of Rev. Everett D. Burr are not therefore surprised at the probability of his leaving the Baptist church at Newton Center to accept a call to the Fifth Avenue Church in New York city. Though he has scarcely entered on his present pastorate, his previous successes at Ruggles Street lead him irresistibly toward the New York field. The church on Fifth Avenue is not at all the main attraction. Mr. J. D. Rockefeller, Jr., is putting a quarter of a million dollars into a church settlement in another locality, to be manned and maintained by the Fifth Avenue people. The possibility of carrying out Mr. Burr's large dreams of social relief with unlimited money at his back are calculated to outweigh even the charms of so ideal a community and so rare a body of Christian workers as Newton Center offers. Both fitness, training and his heart's love thrust him back to his native city as the successor of President Faunce of Brown, to whose inspiration many of the missionary plans of the Fifth Avenue Church are unquestionably due.

Co-operation if Nothing More The first step towards so much of Christian union as may prove practicable is the coming together of divided sections of the same branch of the church, *e. g.*, among Presbyterians or Methodists. It is significant, therefore, that the Northern and Southern Presbyterians in Missouri are planning a scheme of co-operation in carrying on the educational institutions under their respective controls in that state. The Southern body has invited the Northern to unite with it henceforth in the charge of the Westminster College at Fulton. The latter, in turn, has invited the former to join it in the care of the Lindenwood College for girls at St. Charles. Each committee has agreed to recommend the plan of co-operation to its synod, and the hope is openly avowed that such co-operation, beginning with educational institutions, may be extended until at last the complete reunion of the two great Presbyterian bodies in religious as well as in all collateral activities shall result. To Christians of other denominations the surprising thing is not that such eminently desirable efforts towards union should be made, but that they should not have been undertaken and completed long ago.

New Light from Old Records

On another page of this issue is a reproduction of the oldest known manuscript, recently discovered, of the first seven verses of the epistle to the Romans. It is only one illustration of the rapid and great advances being made in knowledge of prehistoric times. During the last fifty years the ancient world has been rediscovered till great empires whose existence was unknown are as well understood as the kingdoms of Europe in the Middle Ages. And vast libraries which have been unearthed still wait to be read. Much of the library of Assur-bani-pal, the Assyrian historian, which was discovered nearly fifty years ago, is still untranslated. The great library of the temple of Bel, recently dug out at Babylon by the expedition under Professor Hilprecht, will require the study of many years before it can be completely understood. All the tablets were written more than 4,000 years ago. New discoveries are constantly being made in Egypt and Syria. All these, as Professor Paton points out in an interesting article in the *Hartford Seminary Record*, are making the Old Testament a new Book. The history of the chosen people till within the present generation was the only reliable ancient history known, and the Bible the only source of knowledge of it. Now we have a quantity of historical records and letters written by Khammurabi, the contemporary of Abraham, and we have more exact knowledge of Palestine before the Israelites dwelt in it than we yet have of any Old Testament period afterwards. But we can trace the influence of other nations and their religions on the chosen people, and we can understand the situations in which Hebrew prophets spoke and often the specific reasons for their utterances far better than ever before. This unearthing of old records is one of the wonderful ways which John Robinson was not thinking of when he said that God had yet much more light to break forth from his Word.

The Churches Adjusting Themselves to New Conditions

It is not only among ministers that conflicting views of religious truth appear because of results of modern scholarship. One cannot go about among the churches without being impressed by changed conditions of thinking among laymen. One class refuses to consider or tolerate any other than the traditional view of the Bible and insists on the acceptance of extended theological creeds formulated a century or more ago. Another class welcomes almost any new theory of the Bible which results from the study of it as literature compared with contemporary writings, and is impatient of any except the most general expressions of faith. Still another and larger class is composed of intelligent and devout men and women who have not much time for study, who are confused and distressed by opposing opinions, finding their faith weakened and their spiritual life disturbed by discussions in pulpit, Bible class and home concerning the authority for belief and conduct. Especially have we noted these conditions in certain communities where the pastor has taken open issue with the extreme conservative

or the extreme radical elements of his congregation. In some cases churches are divided, pastors have withdrawn and formed independent organizations and secular newspapers foster, with not very reverent spirit, the theological contentions which even destroy friendships and divide families. A spirit of tolerance on all sides, of willingness to learn and of desire to be mutually helpful is essential in such conditions to the peace of individual minds and of the community. Pastor or layman who promotes this spirit is doing larger service than could be done by the correction of errors.

Spiritual Serenity in Changing Conditions

Prof. C. S. Nash of Pacific Theological Seminary read a valuable paper before the last meeting of the General Association of California on The Churches' Adjustment to Changed Conditions of Religious Thought. It is published in the *Hartford Seminary Record* for February. He urges the cultivation of the spirit of tolerance for which we plead and says that "religious thinking must come—is coming—to terms of partnership with scientific thinking. Each may discount exclusive pretensions and critical prejudgments in the other. But they have one God and Father of all; one is their Master, even Christ, and they two are brethren." Professor Nash insists that there must be an intellectual, social and spiritual adjustment. Concerning the last he gives this wise counsel:

Spiritual living can be kept independent of intellectual temperatures. It is not too much to expect that pastors should hold whole churches and whole regions of churches so aware of God's real presence and so responsive to his Spirit that faith would ever be serene. Communion should be first, not scholarship and reasoning. "But alas," is the cry; "they are spoliing your Bible and cutting your fellowship with God!" No, they cannot spoil my Bible and cut my fellowship. "The written word is a medium through which the living God and the living soul feel after and find each other." That blessed fact does not make the old phrase, "infallible Book," necessarily true, and the new phrase, "authoritative revelation," false. "I will hear what God the Lord will speak" through those who lead me into larger knowledge. "In the multitude of counselors there is safety." But my personal association with my Father is too deep-laid to be moved, too many-fathomed to be ruffled. While they perplex my mind with new knowledge waiting to be reduced to order, I will enrich my heavenward communion, that in its light and strength I may aid the intellectual endeavor.

Taxation of Church Property in Illinois

As the standards of civic life rise, and as legitimate expenditures of the community increase, it is quite natural that the state and municipality should look about for new sources of income. Hence it is that East and West of late there has been a disposition on the part of assessors to include as taxable property such portions of the estates of religious and educational institutions as are not utilized by those institutions for purposes of instruction or residence. Thus Massachusetts assessors in college towns quite recently have tried to make Williams College and Harvard University pay taxes on income producing real estate not used for academic purposes,

either as recitation halls or as residences of the professors. This demand of the assessors found no support from the Supreme Court when the matter was brought before it for adjudication. But the Supreme Court of Illinois has just affirmed the opinion of a Chicago county court that property of McCormick Theological Seminary not used by the seminary for academic purposes, but, on the contrary, rented so as to furnish income, must bear the regular rate of taxation. It will be a costly decision to not a few of the religious and educational institutions of Illinois and is virtually a subtraction from the endowment of every institution affected.

Evangelism and Union in Canada

A spirit of evangelism is abroad in Canada. The new century has given fresh impulse to a desire for an ingathering which has been manifest for months. Special meetings are in progress in many places. At Ottawa the different churches united in a lengthened series of meetings directed by Rev. J. Wilbur Chapman. More than 500 conversions were reported. In Toronto a similar campaign is proposed and a committee is arranging for a series of union meetings. Church union is also a topic of increasing interest in Canada. The recent annual meeting of the Church Union Society in Toronto brought together leading representatives of the different denominations in friendly discussion and closer fellowship. This society has been lately formed, is national and it is hoped will be productive of much good.

Religious Insanity at the Keswick Convention

An English professor lately published a statement to the effect that the Keswick meetings annually produce a crop of nervous disorders, some of which develop into acute mania. This moved the *British Monthly* to gather the opinions on this subject of several prominent ministers and physicians acquainted with the movement. Two physicians in Keswick state that they have occasionally dealt with cases of mental excitement and breakdown connected with the meetings, and that they usually occur in persons bordering on insanity, who ought not to attend such assemblies. But one or two such cases a year among the many thousand persons attending give little ground for proving that religious teaching produces nervous disorders. The leaders of the Keswick movement aim to restore the apostolic idea of discipleship through deepening the conviction of the presence and power of the Holy Spirit. The testimony of many who have come under the influence of this movement is that their spirits are calmed and their minds are at peace. Rev. G. Campbell Morgan says he has noticed for some years that cases of nervous disorder follow in the wake of great religious awakenings. Rev. F. B. Meyer says that all religious teachers are assailed by persons whose mental balance has been disturbed, often by irregular and vicious living. Their morbid condition induces them to seek the consolations of religion in public meetings, where the strain on the attention and the excitement of the presence of multitudes are more than they can bear. These

statements of experienced leaders in religious revivals recall the accounts of demoniacs, who often disturbed meetings which Christ addressed; and raise the suggestion whether if they were described by men possessed of the medical knowledge of modern times the similarity of experiences of ancient and modern meetings would not be much closer than now appears.

A Prominent Delegate to the Y. M. C. A. Jubilee

June of the great international Y. M. C. A. Convention interest in all that pertains to it will deepen. Delegations are now being made up in all parts of the Christian world, and men prominent in civil life as well as actively identified with Christian work are being chosen for this service. One of the most eminent of foreign personages who will be in attendance is Lord Arthur Fitzgerald Kinnaird, who for thirty years has been

From this time up to the assembling in Boston in early



an ardent supporter of the association movement in England. Except Sir George Williams, no one has rendered more constant personal service. He has been an efficient member of the National Council, and his generous gifts have placed him in the front rank of the association's benefactors. He is also president of the Young Women's Christian Association, which was founded by his mother, Lady Kinnaird. Of noble lineage, he believes, like Lord Shaftesbury before him, that—to quote the French motto—"title puts one under obligation," or, as Christ stated the law, "Whosoever would be first among you let him be your servant." Certainly his strong, genial face, herewith presented, will predispose us all to welcome him.

A Step Toward Unity

In Scotland the Episcopal Church is not established. It has taken the initiative in inviting churches of other denominations to a conference recently held in the interest of unity. Rev. Dr. James Stalker of the Presbyterian Church, who took part in the conference, replies in the *British Weekly* to those who criticised his action. He urges that a real advance is made when the unity of all true members of churches is recognized as the invisible basis of external union; that a further advance would follow a cordial recognition by the churches of each other's character and work, and that still further gain might result from co-operation or federation in home and foreign missions. So far the conference has accomplished

little that is definite, and the idea of incorporated union is too far off to be distinctly thought of. But Dr. Stalker considers it a forward step that the clergy of the Episcopal Church and ministers of the Presbyterian Church, with representative laymen of both bodies, have knelt together to offer extempore prayers for unity. He was impressed by the aspiration in which all in the meetings shared for a single church throughout the whole British empire. The union just accomplished in Scotland of the two Presbyterian churches naturally suggests the possibility of a movement large enough in its scope to include all the Protestant bodies. While this seems far remote it is within bounds of reason to those who can imagine the unity of spirit springing from enthusiastic devotion of all Christians to their one Lord.

A Fruit of Christian Civilization

It is not yet twenty years since Egypt passed under British rule, yet its people are more prosperous and more justly treated than ever before since the pyramids were built. These will still be visited as one of the wonders of ancient time. But a greater wonder, and far more useful, is the dam of the Nile, the work of English engineers, the last channel of which has just been closed. This dam is expected to create a lake 144 miles long, containing a billion tons of water, raising the river above Assouan about sixty-six feet. By it the flow of water can be so distributed throughout the dry season as to add about 600,000 acres to the arable area of the Nile valley. Floods and droughts will be prevented. The cost of the work is about \$10,000,000, and the increase to the value of the land in Egypt will be many times that sum. Of course millions of people will be benefited by it who will never stop to think that the dam was not always there. More food, more work, more money, greater prosperity will come to Egypt and abide there. England will still be called a nation of land grabbers. The fact will be cited again and again that the British fleet under Admiral Seymour battered down the Egyptian forts at Alexandria, and that Redvers Buller with his cavalry captured Cairo, and that Arabi Pasha was banished to Ceylon. But the other fact remains that Christian civilization has given to Mohammedan Egypt blessings never known before, and now has crowned its work by one of the greatest mechanical achievements of modern times, in whose benefits all the people will share.

Sunday Closing at Coming Expositions

When the Government appropriation for the coming Pan-American Exposition at Buffalo was made no senator or representative seems to have been as solicitous for public morals as were Senators Teller and Tillman last week when the governmental appropriations for the coming expositions at St. Louis and Charleston, S. C., were being voted. In these cases the governmental appropriation was made conditional on Sunday closing, no division in the voting being recorded. But at Buffalo there is no such condition, and a fight is on before

the directors of the exposition, in which the New York Sabbath Committee, Rev. W. S. Hubbell, secretary, is leading in the endeavor to induce the directors to order Sunday closing. This committee claims that Sunday opening would be contrary to the customs and convictions of the American people; contrary to the example which America has set of maintaining the right of labor to its weekly rest; contrary to the laws and usages of the State of New York; contrary to the welfare of the residents of Buffalo, now threatened with Sunday excursions for twenty-six consecutive weeks. The governmental provision respecting Sunday closing of the St. Louis exposition will be denounced by many of the Germans of that city, and will be supported by conservative Southern Christians, as will the provision respecting Sunday closing at Charleston by that city's conservative folk. But in view of the hocus-pocus fraud worked by the managers of the Chicago Exposition of 1893, who took the Government's money, scoffed at the condition imposed, and opened their doors on Sunday, it may be well for the people of Missouri and adjacent states to keep their eyes on the St. Louis directors.

Roman Catholic Protests

Cardinal Vaughan, head of the Roman Catholic Church in England, has issued a pastoral deploring the language of the oath recently taken by Edward VII., which reflected so plainly not only on the Roman Catholic conceptions of Christianity but on the veracity of Roman Catholics. He urges British Catholics and Catholics everywhere to do all they can in constitutional ways to bring about a repeal of the objectionable oath. The cardinal also has written to King Edward about the matter. The text of the protest of thirty of the peers of the realm who are Roman Catholics, recently laid before the Lord High Chancellor, has reached us. The protesters say that the declarations used in the king's declaration "made it difficult and painful" for them to attend the House of Lords on the day of the king's first dealings with Parliament. Such expressions as the king was forced to use "cannot," they say, "but cause the deepest pain to millions of subjects of his Majesty in all parts of the empire, who are as loyal and devoted to his crown and person as any others in his dominions." This being the unquestioned fact, it seems probable that ere many years, by act of Parliament, the oath in its present needlessly offensive form will be altered. The animosities of Charles II.'s time ought not to determine royal procedure now.

Washington's Birthday Feb. 22 each year is a holiday which gains in educational value to the community. In the larger and more populous half of the nation the climatic conditions are such that the citizen is not seduced into excessive sport. Time and energy remain for consideration of civic gains and losses and for hero worship. In many of the states the governors of the commonwealths hold their annual receptions on this day, and thus an opportunity for a display of the public's reverence for the office if not for the man is

afforded. The address of Bishop Potter of New York, given to an academic audience at the University of Pennsylvania, was notable for its candor in dealing with present day civic problems, for its insistence upon the duty of the scholar to the state in times like these, and, incidentally, for its reproof of the advocates of temperance who, he claims, terrorized Congress into passing the law abolishing the post canteen, an institution which he believes conducive of temperance. The holiday was suitably observed in Manila, both by Americans and Filipinos, Washington's career being well known to the better educated of the natives.

Frederic Harrison's Approval of Washington

Of the many notable orations on Washington delivered this year probably the one most worthy of study is that of Frederic Harrison, the eminent English critic of literature and history, delivered before an audience of several thousand Chicagoans under the auspices of the Union League Club. To him Washington had "a spotless record of honor as a man, as a soldier, and as a statesman"; he is an English hero "as much as Alfred the Great or Shakespeare is one of yours," one for whom Englishmen have nothing but honor because achieving the "happy and inevitable separation." "That which sets him in a rank by himself among the chiefs of state," said Mr. Harrison, "is the unflinching honor and guiltless candor of his whole public career toward both home and foreign opponents." His diplomacy, compared with that of Richelieu, or Peter the Great, or William of Orange, or Oliver Cromwell, shows that he alone satisfied the ideal of the Greek philosopher who dreamed of, but never found in the flesh, "the man who stood foursquare, upright, without reproach." Mr. Harrison improved the opportunity to use Washington's career and his ideals as a text for a homily on the unwisdom of denying liberty to lesser and inferior peoples, having in mind the Boers and the Filipinos.

Cuba and Congress

The Cuban Constitutional Convention having completed its labors and having placed an official copy of the proposed constitution in the hands of Governor-General Wood, that official ere long will forward the same to Washington. It will not arrive in time for Congress at this session to give the matter adequate consideration; hence the probability that an extra session of Congress will be summoned unless an amendment to one of the appropriation bills is passed, declaring the general principles which Congress believes should govern the future relations of the United States and Cuba, and authorizing the President to proceed in accord with a policy based on Cuban acceptance or rejection of those conditions. It is too serious a matter to be so treated. There should be full discussion of the problem in all its aspects, and Congress should bear its due share of the responsibility. It began the war with Spain over Cuba; it should pass upon reconstruction policies. Pending congressional action negotiations with the Cubans are now under way looking toward an amicable

settlement of an issue which, unless handled delicately and properly, may land us in another war.

Death at the Golden Gate The disaster to the Pacific mail steamship Rio de Janeiro while entering, at early noon, in a fog, the harbor of San Francisco last week, by which the valuable craft, her cargo and about one hundred and thirty persons—most of them Chinese and Japanese, members of crew and emigrants—were swiftly buried beneath the waters of the Pacific, seems to have been due to the orders of the captain to go ahead at a time when the ship was known to be near dangerous rocks, and when the pilot confessed he lacked full bearings as to points of land. The lack of bulkheads and compartments in the hold hastened the engulfment of the vessel and lessened the opportunities for rescue. The moral of course is: captains should not put anxiety to make port above due regard for property and life, and passengers should boycott vessels not built or remodeled to conform to the best modern marine architecture. The most notable of the drowned passengers was Rounseville Wildman, United States consul-general at Hongkong, who has played a notable part in recent Asiatic history through his aid to the American naval and commercial interests.

Secretary Hay's Last Victory for Right

In conformity to the policy of the United States in China early made known and steadfastly adhered to from the first, Secretary of State Hay has secured from the Powers of Europe and from Japan an agreement that no further concessions of territory in China shall be sought or obtained by any one Power without the assent of the other Powers. China will have a great debt of obligation to the United States when she emerges from this ordeal with her autonomy conserved and her territory, in the main, as it was before the Boxer outbreak arose.

China Executes High Officials

Alarmed by Count Waldersee's threats of armed invasion of the interior and dreading joint military action by the allies, China's empress dowager and emperor last week agreed to the terms of the allies respecting execution and banishment of the princes and ministers of state deemed most responsible for the outbreak of last summer, and ere this is read, if China keeps her word, most of the guilty high officials will either have committed forced suicide, or been decapitated, or submitted to banishment. The allies have not insisted upon the original terms demanding public decapitation of all the guilty, being led to take the more lenient stand by Powers which realized that a too stern policy would defeat the object in view. With the anti-foreign leaders punished, the only open question awaiting settlement will be that of indemnities, over which there will be abundant opportunity for dispute and difference of opinion and much delay. United States Minister Conger, having asked for leave of absence, has been granted two months' respite. In his absence from Peking the acting United States minister

will be Mr. Rockhill, who was sent out by the State Department as a special commissioner last fall.

Italian Prospects Brighter

The new Italian ministry under the leadership of Signor Zanardelli bids fair to be as notable as the Waldeck-Rousseau ministry in France for its inclusiveness and hence more representative character. Not for many a day has France had an abler or stabler administration than that given since June, 1899, by the present ministry with its mixture of moderates and socialists. Premier Zanardelli has wisely imitated Premier Waldeck-Rousseau and invited into the cabinet Signor Giolitti, an ultra-radical and the ablest popular leader in Italy, whose opposition, if he had not been conciliated, would sooner or later have played havoc with the ministry's plans. Elevated to a place of executive responsibility, the radical leader will find out much which will temper his zeal and enlighten his party. With a king who intends to assert the constitutional rights of the executive and a ministry which to an unusual degree represents all the elements of the population, and especially the new economic and industrial ideals of the people, Italy seems to be about entering on a new era of her history. A recent census shows that her population is much larger than had been estimated, and this notwithstanding the steady drain of Italians to North and South America.

The South African War

General De Wet and President Steyn narrowly escaped capture by the British last week, the British forces, under General French, having penned the forces of De Wet where capture was inevitable unless retreat and a scattering in all directions was the policy pursued. As it was, the Boer artillery and a considerable number of troopers were taken and the raid into the Cape Colony virtually ended. General Kitchener in his dispatches is quite sanguine of a near ending of the war, a result which the British public will welcome joyously. The expense of the war to date amounts to more than \$405,000,000, and the revenue-producing devices which the chancellor of the exchequer will recommend in his next budget as necessary to pay the bills will come strangely near reversing Britain's historic free trade policy—if London correspondents are not much astray in their prophecies. A tariff for revenue will be a tariff, even if not protective. Any further increase of income tax rates and death duties will alienate the Conservative rank and file, not over favorable to Lord Salisbury and the Cecil family as things now are.

Returns from Moody Memorial Sunday, Feb. 10, naturally come in slowly, but perhaps \$5,000 can already be traced to general church collections, and as much more has been sent to Mr. Moody directly from individuals. The Sunday selected conflicted in many churches with arrangements already made for special benevolences, such as the A. M. A. Lincoln Sunday. Hence response to the appeal for the Moody endowment had to be delayed, but the seed sown in numerous newspaper articles about Northfield will bear fruit in coming months, and Mr. Will Moody

is sanguine enough to believe that \$50,000 may be the final fruit of this recent appeal. The spirit of self-sacrifice and of loyalty to Mr. Moody was shown especially at Mt. Hermon. Although many of the young men are working their way, the endowment fund was augmented by a collection amounting to \$500. Previous to Feb. 10 the old students' endowment fund amounted to \$7,200 and contributions are being daily received.

Character Blasting

This is the compound adjective used by Mark Twain to describe the cablegram in the New York *Sun* which he made the basis of his attempt to blast the character of Rev. W. S. Ament, a missionary of the American Board in China. He made this individual a text and illustration to expose the selfishness of missionaries generally, the futility of their enterprise and the hollowness and sham of Christian civilization. The article was very amusing to those who enjoy the character blasting of missionaries and have no confidence in unselfish purposes of their fellow-citizens toward the darker races. For a brief moment Mark Twain added to his high reputation as a satirist and was even lauded as a benefactor of mankind by various journals which affect contempt for missions.

The dispatch referred to said that Mr. Ament was collecting in Chinese villages as indemnity thirteen times the actual losses of Christians and using the money collected to propagate the gospel. To any acute mind such a statement would challenge inquiry. It would be little short of a miracle for a foreigner in China, without the aid of soldiers or the support of native officials, to go around unharmed and unresisted despoiling villages wholesale, and he would be a remarkable missionary who could put such a large amount of loot to immediate use in propagating the gospel of Christian love to the communities he had robbed. But the trustful Mark carefully avoided making any inquiries. He knew the veracity of newspaper dispatches. He went for that missionary with his pen drawn from its scabbard as the self-appointed and fearless champion of oppressed humanity, and he was awarded the victory by admiring newspapers.

To a courteous appeal from Sec. Judson Smith to make some investigation before insisting on his judgment as final, he stoutly declared that the dispatch was "character blasting," and that it must stand as true until Mr. Ament denied it and the *Sun's* correspondent confessed it false.

Well, Mr. Ament, who probably was going about his ministry all this time unconscious that he was being maligned and slandered by one of his fellow-citizens, has promptly responded to a cable inquiry, "Statement untrue." The *Sun* prints a dispatch from its correspondent in Peking that the former message was misinterpreted by a cable blunder, and gives some of the facts. It seems that Mr. Ament has in several villages succeeded in collecting actual losses suffered by native Christians, and one-third additional toward the support of widows and orphans of converts who have been massacred. He has done this without force, but simply by appealing to the people's

sense of justice in behalf of their suffering neighbors. He has had the cordial support of local native officials. He has, says the *Sun*, the approval of the Chinese commissioners, Viceroy Li Hung Chang and Prince Ching, who "have had notices posted in the districts where Christians were killed or their property destroyed urging the local magistrates to settle all claims in the same way, and authorizing them to pay 100 *taels* for each Christian killed."

This method of making reparation to innocent persons who have suffered from riots appears to be according to the custom of the Chinese and is as commendable in them as Mark Twain's abuse of his fellow-citizen for promoting it is discredit to him. A letter from Griffith John in the London *Christian World* describes how he and his fellow-missionaries have visited stations in two counties, collecting indemnities with the co-operation of magistrates and people, and have everywhere been cordially received. He writes: "We have made no enemies; we certainly have made some good friends." It appears that this work of the missionaries is as wise as it is self-sacrificing, and is winning native approval and gratitude.

The New York *Sun* has acknowledged that its dispatch misrepresented the facts. The New York *Times* says of Mr. Ament: "It seems that we have been led into doing an injustice to him by adopting the less authentic in ignorance of the more authentic. In that case we have to express our sincere regret." Other newspapers have made honorable apology. We wait to hear further from Mark Twain.

Freedom of Speech at Leland Stanford University

In November last the academic world was disturbed by the forced resignation of Prof. E. A. Ross of Leland Stanford, Jr., University, it being charged that the action of the president and trustees infringed freedom of thought and speech. At the December meeting of the American Economic Association a committee originated which decided to investigate the matter, it being felt by some members of that association that they were particularly interested in the case, inasmuch as Professor Ross taught economics, and inasmuch as it was said that he had been dismissed for his views on economic issues. This committee consisted of Professors Seligman of Columbia, Farnham of Yale and Gardner of Brown. During the interim between the appointment and the report of the committee of investigation, just made public, two important events have happened. A committee of alumni investigating the affair has reported that no issue of freedom of speech or its restriction was raised by the forced resignation of Professor Ross, and that the cause of the act was the personal disqualification of the man. The alumni sustained President Jordan and the trustees. Early in 1901 five other professors at Leland Stanford resigned, one of them—Professor Howard—being asked to, because of his expressions of sympathy for Professor Ross and his implied criticisms of the administration.

The report of the investigating committee includes detailed evidence and certain conclusions drawn therefrom. Still other evidence is held in reserve if the opinion of the committee is called in question. The conclusions of the committee are authenticated as legitimate from the evidence in hand by fourteen other eminent professors of political economy. They are these: That Professor Ross was practically forced out of the institution by the wishes of Mrs. Stanford, wife of its founder, and herself a generous donor, wishes expressed as early as May, 1900; that there is no evidence to show that Professor Ross gave occasion for his dismissal by any defect in moral character, or incompetency, or unfaithfulness in the discharge of his duties, or that he violated any confidence reposed in him, or that in his utterances on the silver question, on coolie immigration or on municipal ownership he overstepped the limits of professional propriety. The committee concludes by saying that, if it has done injustice to the university and President Jordan by its report, owing to lack of knowledge of important facts, it will be due to President Jordan's refusal to give definite replies to all the committee's questions.

President Jordan, in reply to this committee's report, questions their right to report as representing the Economic Association, which, he says, declined to appoint such a committee. He holds that they represent but a minority of the association. He publishes a letter to the committee which he wrote Feb. 17, in which he says he will best answer the committee's questions by plain, broad statements of university policy, and reasserts that Professor Ross was not dismissed for his economic opinions, but because in the judgment of the university authorities he was not the proper man for the place he held, "responsibility for the correctness of this judgment belonging to the university authorities and to them alone."

The crucial issues in this controversy to us seem to be whether the faculty, alumni and undergraduates are so beholden to Mrs. Stanford for favors that they are incapable of doing justice to one for whom confessedly she has an aversion; or whether a man, competent intellectually, may not be detrimental pedagogically and socially considered; or whether responsible administrators of an institution are answerable, even morally, to any foreign committee, however honorable, which attempts to investigate its acts. Home rule is a principle involved in this controversy. The personal equation enters in also—Mrs. Stanford's personality and Professor Ross's. None will contend that financial favor ought to govern academic policy. Few will dispute that there are other qualifications for professors than knowledge, such as courtesy, tact, a sense of propriety and gentility. Still fewer will dispute that in the last analysis the men most competent usually to select teachers in an academic institution are its responsible officials. Power and responsibility must go together. No other policy is workable. The point at issue in this case is, whether President Jordan, who has unusual autocratic executive power, acted as an administrator bent solely on reform, or for Mrs. Stanford,

and if for her, whether her decree was based on feeling or reason.

The London Crusade

The Simultaneous Mission of the Free Churches, so far as London was concerned, lasted from Jan 28 to Feb. 6. British papers contain extended descriptions of the daily meetings in about 200 places, with opinions of many who took prominent part in them as to the results.

Some ministers, as appears from their own and others' testimony, developed new power and zeal in preaching to the unconverted, and the effect of the mission will be shown in coming months among their own people. Others, perhaps, discovered their lack of fitness for this supreme business of the preacher, for the attendance and interest varied greatly in different localities. At Mr. Spurgeon's Metropolitan Tabernacle, where Gipsy Smith conducted the meetings, some 1,200 came into the inquiry room. Rev. Messrs. Campbell Morgan and J. H. Jowett at Hornsey, Rev. P. T. Forsyth at Highgate and Rev. Dr. Clifford at Bishopsgate were conspicuously effective. In several places the attendance was small and confined to the usual churchgoing people. There will, doubtless, be considerable additions to many churches.

Perhaps the best fruits will be the wisdom gained for future mission efforts. It was agreed that where any considerable interest appeared, ten days, the time allotted, was too short. The meetings in communities most moved came to an end when the promise was greatest. The most effective services were held in communities where the people are mainly wage-earners. The suburbs occupied by the wealthier classes were little moved. One missionary says: "The Pharisee is still well housed. It is the common people who hear the evangel most gladly." Rev. Price Hughes, who was assigned to a wealthy suburban district, remarked with pathos, "The man who dines at night cannot work up a passion for souls."

The greatest results, as was to be expected, are with young men and women. And some missionaries testified that in London the preponderance of women attendants was greater than in the country. Mr. Jowett, at a meeting of the workers, said that in the inquiry room and through correspondence he had not encountered one man with intellectual difficulties. "It is the young women who are thinking—they have the intellectual difficulties—the men are burning with vice."

It was the general conviction of the missionaries that a large proportion of those in the churches had been indifferent, at any rate inactive, in the movement, and that in spite of the thorough house to house visitation the attendance of non-churchgoing people had been quite small. As evidence for the first statement it was said that where eleven churches were united in one mission they supplied a choir of only nineteen voices; and, as confirming the second, the missionary from Camberwell reported that while a large number of young men were influenced, "There is not a single case of one who is altogether outside of the

churches and not one who is over thirty years of age."

One conclusion agreed on was that if outside people are to be reached it must be through meetings in theaters, music halls and public buildings other than churches. In one place where a theater had been engaged for Sunday evening over 2,500 persons attended and hundreds could not find standing room. If churches, instead of holding thinly attended meetings on Sunday evening in several places in the same community, would have one meeting in some central hall, we believe much greater good would be done, and this is as true in this country as in England.

Altogether, while the results of the London Mission cannot as yet be estimated, they appear to have measurably met the expectations of those most interested. It was believed that more than 200,000 of the 6,000,000 people of the city and suburbs daily attended the meetings. The number of those who will be added to the churches will aggregate several thousands. The ministers have been brought into greater active unity, and the churches have been newly impressed by the vastness of the work to which they are called and by the necessity for the power of the Holy Spirit to accomplish it.

The mission to the provincial towns of England is in progress as we write, and its results will be chronicled in due time.

The Chief Penalty of Sin

We are apt to think that the chief penalty of sin is in the form of direct, positive punishment. If it fail to receive this in the present life, eternal exclusion from the divine fellowship, if not also some distinct and painful personal infliction, long have been believed and taught to be the consequences of unrepented wrongdoing. And some, who for one or another reason doubt whether these beliefs are well founded, are persuaded that in his shame and remorse, when at last his eyes have been opened fully to the known but never perfectly appreciated enormity of sin, the sinner finds its most important consequence and penalty.

The study of so grave a subject demands the utmost reverence and modesty, and the punishments of sin are so many and diversified that it is not easy to generalize about them safely. At the utmost we can know but little beyond the solemn fact that the penalty for sin is certain in some form.

Sin reaps a harvest of punishment here, often in direct, positive and speedy external form, often in remorse and shame, and often in both, and that its consequences must continue into the hereafter is not to be doubted. Nothing is more in accord with sound reason. Nothing is more plainly revealed. It would be the extreme of folly, and, indeed, in an important sense, is itself a sin, to deny this. But to the reflective mind the worst penalty of wrongdoing can be neither the pain nor the shame in particular instances which it causes him who has been guilty. Rather it is his consciousness of moral deterioration, of growing unlikeness to God and good men, of increasing distaste for what is pure, lovely and of good report, of lessening suscepti-

bility to holy motives, of diminishing power to resist temptation and of weakening concern for his spiritual condition alike here and in the future.

To become morally numb and indifferent is worse than to suffer pangs, however sharp, which stimulate towards repentance and reform. To fall permanently to a lower level of aspiration and effort and to face the peril of falling still lower and lower continually is more lamentable than any other possible penalty now or hereafter, here or anywhere. To choose to sin not as the occasional exception nor even frequently, yet in spite of repeated, persistent strivings after better things, but as one's habit, accepted and admitted—this is the worst of all possible penalties which can befall any one of us. And this form of punishment awaits all who neglect to accept the divine invitation to turn from their evil ways and live henceforth in the love and fear of God.

In Brief

His Excellency, W. Murray Crane, member of the Boston Congregational Club. And how the brethren applauded when his name was proposed.

The Lenten season is not the exclusive opportunity of any one branch of the Christian Church. It can be made spiritually productive by any church or any individual.

The *Boston Herald* outdoes the wit of that unfortunate article in the *North American Review* by saying that "the American Board rather thinks it has discovered a rift in Mark Twain's loot."

They are actually accusing a man of being the author of those pungent, not to say tart, *Confessions of a Minister's Wife* in the February *Atlantic*, and some people go so far as to name the man, and a bachelor at that.

You believe that most, if not all, public officials are dishonest, do you? Since it was born the United States Government has received from various sources the sum of \$32,663,313,548. During the 110 years only \$16,000,000 have been stolen, and most of that, proportionately, from 1860 to 1870.

An unusual scarcity and costliness of fresh fish attends the opening of the Lenten season in New York, and will bear hard on all who carry their observance of Lent to the extent of more or less fasting from meat. But perhaps the hens will appreciate their opportunity and relieve the situation.

It is fortunate for a college or university when the great body of its alumni lives in its immediate vicinity. Witness the promptness with which the recent announcement that the financial condition of Harvard threatens the efficiency of a certain department has been followed by that of the gift of \$500,000 to the university.

The Daughters of the American Revolution at Washington evidently have inherited all the energy of their sires. But General Lee's famous hostility to Washington appears to have been quite outdone by the hostility of the rival daughters fighting for office, who also seem to have become confused as much as once or twice as to parliamentary law, not to add the proprieties of the occasion.

Dr. W. Robertson Nicoll, reviewing in the *British Weekly* Professor Allen's recently published life of Phillips Brooks, says that after reading it he cannot escape feeling "what might have been done by a really artistic biographer with Professor Allen's material." Although here and there Dr. Nicoll

indulges in depreciatory comment on the subject of this biography, he is forced at last to describe him as "one of the greatest preachers Christ ever called, one of the bravest and noblest men who has ever adorned the Christian Church. It is hard to see what weakness there was in Phillips Brooks."

A pleasant anecdote has just been discovered or revived relating to Horace Mann. The great educator was once accosted by an insane man with a challenge to fight. Mr. Mann adroitly replied: "That would not be fair. I am a man by nature and a man by name—two against one. I cannot take such advantage of you." The lunatic's retort was quick and clever: "But I am a man by nature and also a man beside myself, so I am two men. Let us all four go in for a square fight." Do not many of the controversies of life—theological, political and personal—rest on grounds equally unreal and fanciful?

Busy as Rev. F. B. Meyer has been in directing and participating in the English Simultaneous Mission, he loves America enough to slip away for a month's campaign in the South and West. He will land in New York March 13, and then visit these cities: Richmond, Atlanta, Birmingham, Chattanooga, Cincinnati, Omaha, Allegheny. He will spend from two to five days in each city and will sail back April 17. William R. Moody, who is planning the tour, will accompany Mr. Meyer for a time. The much sought English minister has never visited these sections of our country, and he is sure to be greeted by large congregations.

Dr. Wilfred T. Grenfell, the well-known superintendent and medical missionary of the London Deep Sea Mission to Fishermen, who is particularly familiar to readers of our *Conversation Corner*, sails on Thursday of this week from Liverpool on the Corinthian of the Allan Line, and is expected to arrive in Portland March 9. He goes at once to Canada, but is to visit Boston later. Those who saw and heard this earnest man and inspiring speaker when he was in Massachusetts four years ago will be glad to see and hear him again before he returns to his grand work among the seamen and shoremen of our northern coasts. Any calls for his picturesque and thrilling talk on his unique mission will be heeded at this office.

This Week's Christian World

This paper marks the completion of six months since we began to issue our *Christian World* numbers. Begun last October, they have become a component part of the paper and have received such a generous welcome that the extra labor in preparing them has been more than rewarded by the appreciation shown. If any of our readers wishes us to abandon them, we have yet to hear from him or her. Meantime, it is our purpose to go on and strengthen each succeeding number and make it, as its title declares, worthily representative of the broad field of Christian thought and work at home and abroad.

Seldom, we think, does a new literary creation—for our *Christian World* number is practically this—establish itself so quickly and firmly in the hearts of its readers. We hope to make it better and stronger as time goes on. Its inception is part of a deliberate plan which has been formulating in our minds for several years to make the paper not only a worthy exponent of Congregationalism, but also fairly representative of world-wide Christianity. Our primary purpose in this forward step has been to render this journal more acceptable to the Congregationalists of the country. They desire, we believe, generous treatment of large denominational matters instead of restricting our sphere to merely local and trivial concerns—in other words, "news, not gossip"—and on the other hand they wish a

broad outlook on the advance of Christianity throughout the world.

Meanwhile, we call attention to the distinguishing features of this number. The two chief illustrated articles relate to the Christian side of Washington city and the interesting—but little known—region in Maine that passes under the title of the Aroostook. The former is of special pertinence in view of the nearness of Inauguration Day. The page illustrating the recent finds in Egypt will appeal to all Bible students. Those who like a short sermon will enjoy Dr. Peabody's recent vesper talk. Mr. Sheldon's numerous friends will learn his ideas touching the revival of the future. Dr. Abbott delineates clearly a remarkable Christian worker in Calcutta, now in this country. We have a special article on the distinguished composer, Verdi, and one on a new oratorio which may be made of general service to the churches. These, with Mr. Byington's fifth article on the Christian Use of Hymns, make the issue uncommonly rich in material appealing to music lovers. To our regular denominational summaries we add an outlook upon Quakerdom. The other special features, as well as the usual complement of editorial and department matter, will speak for themselves.

Another Tuskegee Conference

The tenth annual Conference of Negro Farmers at the Normal and Industrial Institute, Feb. 22-24, was the most successful in the series. Visitors from all parts of the country, including California, many of the leading educators of the country, presidents of colleges and universities, several African Methodist Episcopal bishops, leading business men and a whole army of journalists were present.

About 2,500 delegates, some of whom had traveled a thousand miles, listened to reports from local conferences which bore testimony to the fact that all through the South the condition of the Negro farmer is improving. The reports were supplemented by the personal appearance of many of the delegates, who were well clad and apparently prosperous. Asked by the president to give the meeting some idea of their circumstances, several farmers admitted that they were the owners of plantations from 300 to 1,000 acres in extent, all of which was fully paid for; that from starting life in wretched log cabins and without any means whatever, they now lived in comfortable houses and had substantial bank accounts. That these statements might be substantiated a large number of stereopticon pictures were shown of the homes, past and present.

There were quite a number of women delegates from Texas, Arkansas, Mississippi and other states. Each one had an interesting story to tell of how the women and wives were helping to liquidate mortgages on the farms, and to encourage their husbands to be more industrious and thrifty.

Nor was the Workers' Conference on Wednesday any the less enthusiastic or successful. The chapel was crowded for over five hours while a lively discussion took place on the general topic: The Negro's Part in the Upbuilding of the South: (1) In Mechanics and Agriculture; (2) In the Professions; (3) As a Moral and Religious Force. Representatives of every one of these phases of life and work testified to the fact that with every passing year the colored race is becoming a more important factor in every grade of society throughout the South. They are needed, they are encouraged by both races.

The venerable Bishop Turner delivered one of his characteristic, fiery and eloquent speeches. The conference was brought to a close with addresses from a large delegation of members of the Alabama State Legislature, who came from Montgomery for that purpose.

W. S. K.

Theodore L. Cuyler As He Nears Fourscore

Clergyman, Journalist, Reformer

BY GEORGE PERRY MORRIS

Browning, in his poem *Memorabilia*, says:

Ah, did you once see Shelley plain,
And did he stop and speak to you,
And did you speak to him again?
How strange it seems, and new.

This expresses the mood of awe born of nighness to and intercourse with one who is a link with the mighty dead that takes possession of one as he sits and talks with the venerable Dr. Theodore L. Cuyler. Few men now living have met or known more famous men and women of the last half of the nineteenth century. Wordsworth, Carlyle, Gladstone and Bright, Spurgeon and Liddon, Lincoln, Greeley and Beecher are but a few of the names on Dr. Cuyler's lips during an hour's talk. He will recall the exact wording of conversations held with them years ago, and do it with as matter of course an air as you would refer to your last chance meeting with your least congenial neighbor.

Men of letters, men of state, reformers, as well as clergymen of renown, have been his friends, as well as the countless thousands of humbler folk in America, Europe, Australia, in fact, wherever the gospel has gone, who have read his many contributions to religious and secular journals, and his tracts, which have been translated into Dutch, German and Swedish.

And this for a most natural reason. Men of letters have seen in Dr. Cuyler a prose stylist, using racy, vigorous, sinewy English, always enlivening and uplifting. Bunyan and Macaulay were his youthful models in college and in the theological seminary. Horace Greeley welcomed his aid as contributor and occasional editorial writer at a time when the *Tribune's* English was model.

Men of state have honored him with their confidence because in pulpit and in press he has praised judiciously and blamed fearlessly, according as conscience dictated, holding officials and electors up to a stern sense of duty and to lofty national ideals in times when the priest was needed less than the prophet.

Reformers have welcomed him because of lifelong service in behalf of liberty, liberation of the Negro from a state of servitude, liberation of men's bodies and souls from the dominion of King Alcohol.

Clergymen have fraternized with him because of his catholicity of spirit, his perennial wit and live sense of humor, his finished art as a story-teller, his undiminished fund of reminiscence and, most of all, because of his loyalty to the core of the gospel in all his countless homilies, whether preached in his brethren's pulpits or printed by the press, each homily

re-enforcing the message and perfecting the work of the brother preacher.

You look at the man now, with his crown of white hair, shaggy eyebrows, strong nose, mobile mouth, winning smile, apparently frail body, and think of the indefatigable, abounding activity of his pastorates, his fertility as a journalist, and then you recall how Budington, Charles Hall, Beecher, Storrs and Behrends, contemporaries of his in Brooklyn, have died, and you speculate why he abides and they are gone. Up to within a month Dr. Cuyler has preached, written, served the church militant as if he were gifted with perennial life. Recent warnings have made him aware of his physical limitations, and of the need of rest.

Since wisely resigning the pastorate of the Lafayette Avenue Presbyterian Church, Brooklyn, in 1890, at a time when he was popular and loved, Dr. Cuyler has had a ministry at large. He has preached usually three of the four Sundays in a month, has addressed students of theological seminaries on aspects of the clerical life, and has contributed as of yore to the religious press of Great Britain and the United States a type of discursive or hortatory articles, in the production of which he has had no superiors for many years.

Ask him how he acquired his style and his power to please and help so many readers, and he will say, after dwelling enthusiastically on what study of Bunyan and Macaulay did for him, "I aim at the great middle class intelligence, the commonalty of the people, and like Nathaniel Emmons, when asked for wisdom on sermon building, I say, 'Have something to say, and say it.' President Roswell D. Hitchcock of Union Seminary was once telling me that he read everything I wrote, and I expressed surprise, hinting that I did not write to edify minds like his, but a lower grade. 'That is just the reason I read and enjoy you,' he replied. 'If you aimed high you would not reach me.'" Many, if not most, of Dr. Cuyler's articles, like those of the late A. H. K. Boyd, the Scotch preacher, between whom and Dr. Cuyler there are not a few resemblances, have been preached the Sunday before. He has preached with the exactness of expression necessary in publication; he has written with a definite audience of men and women in mind, and thus kept vital.

Express the hope that ere he dies Dr. Cuyler will bring together in book form his reminiscences of the great men and women he has known and the great movements in which he has played an honorable part, and he shakes his head. He will never do it, although repeatedly solicited to and although it would bring him much gain financially. Ask him why, and he replies that the infelicities in taste and judgment which abound in most biographies and autobiographies—even in Allen's life of Phillips Brooks, to mention, in his opinion, a recent example—deter him from attempting the difficult feat of

dancing on eggs. The best and most interpretative anecdotes of public men often are those which it is impossible to print, although permissible to tell in familiar conversation.

A veteran contributor to the religious press—he began in 1847 and averaged two articles a week for forty years—Dr. Cuyler is deeply concerned with its evolution and the changes he has witnessed. He believes that the best religious journals today are as able relatively and as useful to their readers as such journals ever were; but he deprecates the tendency visible during the past decade to secularize journals that were formerly distinctively religious, and to inject into journals that are still religious in the main so much consideration of political and industrial affairs. He feels that journals which are genuinely religious in spirit and scope never had a better chance. As one to whom "the consecrated type has been a thousand-fold more than the consecrated tongue," Dr. Cuyler still highly values his opportunity to preach through the religious press.

It is no flight of fancy to imagine him sitting around the fireside on a Sunday evening, with his study table laden with papers containing original or quoted articles from his pen which have been read by thousands of readers that Sunday afternoon or evening, and saying to his wife, "Well, wife, the old man may be laid aside and not able to preach orally as he used to, but he still has a large congregation." As a matter of fact letters come to him every week from far-away climes thanking him for comfort and hope. Children, not a few whom he has never seen, neither their parents, bear the name of Theodore Cuyler as tokens of the reverence and gratitude of the parents for his aid.

Facing the temperance reform movement as it exists today, Dr. Cuyler is both pessimistic and optimistic. For party prohibition he has little respect. A prohibitory law without public sentiment back of it, which represents reasoned conviction and not emotion, he likens to a ferry-boat with one paddle, which never gets to the dock. He will not condemn the saloons as responsible for all that happens in them, believing that they often finish rather than begin the work of demoralization, which really starts in the habits of the home. He recognizes that the heterogeneity of population now makes it difficult to insist on standards of civic action which are attainable in a homogeneous English population. Moral suasion in the home, the school and the church and insistence on total abstinence by business and transportation companies are, in his opinion, the most effective agencies in temperance today, and will be tomorrow.

Of all great preachers whom he has heard Dr. Cuyler puts Spurgeon first. Of living preachers, Alexander McLaren of Manchester he ranks as "immensely the best sermon maker alive," who long since would have visited the United

Rev. Theodore L. Cuyler, D. D., LL. D., was born in Aurora, N. Y., Jan. 10, 1822, graduated at Princeton College in 1841 and Princeton Theological Seminary 1846. He was ordained a Presbyterian minister in 1848. His fourth and longest and last pastorate was at the Lafayette Avenue Presbyterian Church, Brooklyn, from which he resigned in 1890 after thirty years' service.

States had it not been for his aversion for the *feting* which would have been inevitable. The conversation drifted on, and Phillips Brooks was named. For him as man and as preacher Dr. Cuyler has naught but admiration, but his theology, his conception of the atonement, Dr. Cuyler regards as having been defective. "If Finney could have had him six weeks, and Spurgeon also had him for a while, he would have been a deeper, truer preacher of the gospel," says Dr. Cuyler.

This led to the question, "Does your reading of the sermons of today by the clergy at large suggest any departure from the old, which you deem dangerous?" He replied: "I am afraid there is not as much pungent preaching to the unconverted now as there was in the days of Lyman Beecher, Charles G. Finney and Albert Barnes. I remember once Spurgeon asking me, 'How far do your best American preachers make it their aim to save souls?' That was Spurgeon's supreme motive, and, take him all in all, he was the greatest preacher of the nineteenth century. He had immense power in casting the net and drawing it in."

As a Presbyterian, born, bred and educated, Dr. Cuyler is much interested in the outcome of the revision movement in the Northern Presbyterian Church. He anticipates a report of the committee favoring a supplementary statement, one simplifying the creedal test of the clergy, but loyal to Calvinism. All thought of another division within the church as the result of the revision movement he scoffs at; says "the church has hardly got the plasters off and the wounds healed which followed the last fight and split, and she certainly is not going to be so foolish as to resume fighting." Reunion between the church North and South he sees no signs of now. Certain old men on either side must die. The race question must be settled more stably.

Still resolute in his opposition to the policy of denying independence to the Filipinos, and still standing with Senator Hoar and ex-Senator Edmunds as a veteran Republican critic of the Administration, Dr. Cuyler is hopeful of the outcome along lines which he believes more in harmony with the traditions of the fathers of the republic than those thus far insisted upon by the Administration. He is not disposed to criticize his brethren in the ministry who have disagreed with him, or to impugn their honor or patriotism. He has lived up to the light which he has had and obeyed his conscience, and supposes that other men have done likewise.

Conversation with Dr. Cuyler reveals his conservatism—but it is conservatism far from obscurantist in temper. He has had much joy in life, and given much. If in him the boy was father of the man, the man has not ceased to be kinsman to the boy.

To possess the soul in patience, to bear the trial of delay, to watch for the dawn through the chill hours which precede it, to keep fresh and unsullied the great hope that Christ will come is a witness to the powers of the unseen world, which the Spirit of God alone can make possible.—*B. F. Westcott.*

The Progress of the Church

Events and Tendencies as Seen by Representative Men

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.
Rector St. James Church, Cambridge, Mass.

Is the Episcopal Church weakening upon one of the points at which its front has hitherto been solid and insistent? At Fond du Lac, as already noted, a Russian Greek bishop and a Polish Roman Catholic bishop, in their copes and miters, were present in the chancel together with the bishops American. In Boston, on the other hand, the rector of the largest Episcopal church invited into his chancel the minister of a Unitarian church to read the Unitarian burial service over the body of a deceased Unitarian church member. In Jamaica Plain, not long ago, the ministers of a number of religious organizations, including the Unitarian, united with the Episcopal minister in his house of worship in a public service, one of them reading the lessons, another the prayers, another giving out the hymns, and so on. It is understood that this was done with the sanction of the bishop. In Augusta, Me., lately, several ministers of the city appeared in St. Mark's Episcopal Church "in surplices," and took part with the rector in the service. A professor in the Harvard Divinity School is giving instruction this winter in New Testament exegesis in the Episcopal Theological School, Cambridge. The Episcopal rector in Winchester the other Sunday conducted "vespers" in the Unitarian house of worship. Are these signs of the times, and do they indicate a breaking down of barriers which have long existed?

The recent conference of church clubs by delegates at Philadelphia, for social intercourse, comparison of methods and discussion of various subjects, was largely attended, and is likely to exert a wide though quiet influence. Hon. Robert Treat Paine of Boston read a paper on The Opportunities of the Churchman at the Opening of the Twentieth Century, and there was a largely attended dinner one evening at the "Stratford," which held the happy company around the tables until a late, or rather an early, hour.

Bishop Paret of Maryland is having trouble with a ritualistic establishment of monastic tastes and habits within the limits of his diocese, and has ordered it to remove. Objections are made to his order, and some sort of ecclesiastical conflict is imminent. Bishop Paret is a High Churchman, but belongs to the moderate and law-abiding party, and, while stern and strict, is a model bishop, who has the respect and confidence of the whole church in an unusual degree.

Rev. James H. Van Buren, for many years rector of St. Stephen's Church, Lynn, one of the more conspicuous and prominent parishes of the Massachusetts diocese, has resigned and gone to Porto Rico to take up work in that island. The Episcopal Church has now made beginnings in Porto Rico, Cuba and the Philippines, and with wisdom and generosity is likely to achieve success. The next con-

vention will probably make formal provisions for permanent foundations at each of these points.

One of the most remote and devoted of the bishops of the Anglican communion is Rt. Rev. Dr. Reeve of the Mackenzie River jurisdiction in British North America, whose station is at Ft. Simpson, 1,000 miles from a flour barrel and 3,000 miles, or something like that, from St. Paul and three or four months out of reach by mail. Physically a splendid specimen of a man and episcopally representing the noblest evangelical type, Bishop Reeve is soon coming out of the wilderness for a year's furlough and should have a warm welcome and devoted hearing wherever he goes.

Great interest is manifested to know who is likely to succeed the late Dr. Creighton as Bishop of London. Many circumstances would point to the translation of Dr. Randall Davidson, the present Bishop of Winchester, though how far the partiality for him shown by the late queen will descend to the present king is not at present known.

Old St. Paul's, Boston, on Tremont Street opposite the Common, was all of a tremor last week over a renewed proposition to buy the property in the interest of a syndicate wanting it for business purposes. The price offered was \$1,500,000, but though that good, round sum was a temptation it was resisted, the proprietors voted not to sell and the church will settle back into security and peace for probably another decade of years.

The Friends

BY PROF. RUFUS M. JONES
Haverford College, Editor *The American Friend*

The Friends (orthodox branch) now have a membership in America of 93,000. They are organized into fourteen independent bodies, called yearly meetings. The yearly meeting is the governing body for the section of country which it embraces. The method of government is purely democratic, each member of the yearly meeting having full right to be heard, though the clerk reaches his conclusions, not by votes, but by judging "the sense of the meeting." Subordinate to the yearly meeting are quarterly meetings. There are eight of these quarterly meetings in a New England yearly meeting. Subordinate to the quarterly meeting is the monthly meeting, which is the unit of authority.

Just now a movement is on foot to bring all the yearly meetings under one central meeting, to be called the five years' meeting, and to adopt a uniform discipline for all the yearly meetings. This proposal will be definitely acted upon during the coming summer. Five meetings have already assented to it.

The Friends have no stated creed though their religious position has been formulated in a number of historic statements which carry great weight with the membership, and the writings of the found-

ers of the "society" have always had a deeply molding influence. The ministers of Friends are not ordained—they are merely "recognized" and their gift in the ministry "acknowledged" by the meeting to which they belong. Meetings for worship are in idea under the immediate guidance of the Holy Spirit, and the vocal utterance may come from any one. The ministers are not paid. There are no outward sacraments observed.

There are at present three marked tendencies, or attitudes, noticeable among Friends. The conservative attitude finds its main supporters in Philadelphia Yearly Meeting. It is characterized by a desire to hold the "deposit" of truth and practice which has come from the past. The peculiar dress, the use of thee and thou, the testimony against all forms in worship, exclusiveness both from the "world" and from other Christian denominations, on the ground that they themselves are "a chosen and peculiar people," are characteristic features.

A second marked tendency may be called the revivalistic. It has already completely transformed the Society of Friends in America. The inspiration and authority of the Bible, the absolute necessity of definite conversion, a fervid missionary zeal, emphasis upon sanctification through baptism with the Holy Ghost, disregard of ancient Quaker "testimonies," such as dress and peculiar language, and the establishment of pastors in Friends meetings are some of the marks of this tendency.

The third attitude may be called the progressive. It is characterized by the desire to preserve the principles of Quakerism by a method of development and expansion to meet the needs of the time. It is represented by those familiar both with the message of the past and with the trend of thought and movement to-day.

These are, of course, merely tendencies and point to no sharply marked divisions. Friends control and manage eight colleges, the best known of which are Haverford and Bryn Mawr. They also possess more than a score of excellent schools and seminaries. Friends are more numerous in Indiana than in any other section of the country, though there are some in every state.

The Presbyterians

BY REV. TEUNIS S. HAMLIN, D. D.
Pastor of the Church of the Covenant, Washington

Attention has again been fixed on the matter of creedal restatement by the meeting, on Feb. 12-14, of the General Assembly's committee on the subject. All but three of the sixteen members attended, and the views of the absentees were well known by their colleagues. The entire committee stand for change of some sort; those not feeling any personal need of it recognizing the demand throughout the church. This in itself is an extremely significant sign of the times.

The committee is not a unit, however, upon what change to recommend, and in this it reflects accurately the present mind of the church. While no authentic statement of how the members stand has been given to the public, it is understood that some, possibly a majority, favor an

explanatory supplement, somewhat like the Scotch Free and United Churches' Declaratory Acts. Others favor a new statement along the lines of the English creed. These two parties in the committee will present separate reports to the General Assembly at Philadelphia in May. And there may be a third report favoring revision.

It seems quite unlikely that the approaching assembly will agree on any plan to be submitted to the presbyteries. Nor would it probably be desirable that it should. The sentiment of the church has not yet sufficiently crystallized. Any change now made will be a temporary expedient. Those who oppose all change may combine with others to get the least amendment possible in the hope of thus settling the question. But such a hope would be illusive. Neither by revision nor by explanation can the present symbols be made satisfactory. Too much has happened in the last two and one-half centuries. Too much has been unlearned and too much learned. Sooner or later—and quite soon—the church must have a brief, simple, irenic creed, stating the vital faith of today and leaving the historic documents of Westminster to stand as monuments of the vital faith of a former and very different age.

The Baptists

BY REV. O. P. GIFFORD, D. D.
Pastor Delaware Avenue Church, Buffalo, N. Y.

The Baptist host is divided into three great camps (regular), North, South, colored. The Northern Baptists number 973,820. The Southern Baptists number, white, 1,608,413; colored, 1,864,600.

The foundations of the Baptist denomination in the South were laid by "unlearned and ignorant men," but like Apollos, "mighty in the Scriptures." They knew but one language, they had but one book, the Bible, but one passion, salvation of souls. Like the early disciples "they went everywhere preaching the word." They were not critics nor scholars, but heralds. Farmers are not botanists, but they give the seeds a chance. The seed that is analyzed by science loses its life, the seed that is planted by faith multiplies its life. Scattered churches grew up by Indian trails, villages grew into cities, and churches kept pace with civic growth. Wealth increased among the members, but not in the churches. Many a member of the church gets great gain without the church prospering thereby. It was not until after the war that the Baptists of the South were organized to give systematically to maintain institutions and to evangelize the world.

Our Southern churches are now thoroughly aroused to the need of the world field, domestic and foreign missions are gaining ground, a spirit of enthusiasm for mission work is increasing, some of the choicest men and women in our schools are offering themselves for the mission field, the Republic is becoming a world power, the churches in America must plant the cross where the flag waves, the furrows turned by the army must be sown with living seeds by the church.

Systematic giving and the missionary spirit are accompanied with a movement

toward education. Distinctively Baptist schools are being built and strengthened. State schools in the South are secular in origin and spirit, political in aim. Southern Baptists are loyal to the denomination, zealous in its defense; the New South, in so far as it is Baptist, is thoroughly awake to the need of denominational schools. Systematic giving, the mission spirit, denominational schools mark the new life in the South.

The Methodists

BY D. D. THOMPSON
Assistant Editor Northwestern Christian Advocate,
Chicago

The Methodist Episcopal Church was organized at Baltimore, Dec. 24, 1784, but for over 125 years it has been without a well-defined constitution. This ambiguity and uncertainty as to the organic law of the church has proved a great embarrassment, and to remove the cause three commissions have been appointed to formulate a constitution. These reports were presented at the General Conferences of 1892, 1896 and 1900. The last was the only one which thoroughly considered the report and submitted a constitution to the church. The report of the commission was discussed for a number of days and after revision was, by a vote of 542 yeas to 94 nays, submitted to the ministers of the annual conferences, three-fourths of whom must vote for it in order that it shall become a law.

Seven conferences have already voted. These have cast 403 votes in favor of the new constitution and seven against it. Whatever opposition to the new constitution there may be if any should arise will be to the clause which will authorize by inference the election of women to the General Conference. One of the most momentous changes in Methodism took place when the words "lay members" were substituted for the word "laymen" in the law as it now reads.

Two other important changes are made by the new constitution. Under the law as it now exists the laity have no vote upon constitutional changes except as delegates to the General Conference. Under the new constitution constitutional changes must receive a two-thirds vote of the members of the lay electoral conferences as well as of the ministers of the annual conferences. Thus for the first time the power of the laity is made equal to that of the ministry in amending the constitution. Another important change has been made. Under the existing law a vote of three-fourths of all the ministers is necessary to amend the constitution. Under the new constitution only a two-thirds vote is required. Several important proposed amendments, which failed because of the required three-fourths vote, received more than two-thirds. This was the case with the proposition providing for the admission of women to the General Conference in 1896.

There is scarcely any doubt that the new constitution will be adopted. A number of the leading ministers and laymen, including Bishops Bowman, Merrill, Warren, Goodsell, Walden and Cranston, have expressed themselves in favor of it, while no one has since the General Conference debate publicly opposed it.

Verdi, the Italian Master of Opera

The Man and His Contribution to Sacred Music

BY GEORGE A. BURDETT

It is character that counts in every life work. It is *the man* Verdi that I want to impress upon the regard of every reader. To the average person the name suggests only the operatic stage. To such an one *Trovatore* is a familiar title and the name Verdi the reminder of delightful melody. To the musical reader there are also echoes of *Aida* and the later works, *Othello* and *Falstaff*, or the marvelously powerful products of his later life, both having been composed after he was seventy years of age.

He died in his eighty-eighth year. But consider *the man* Verdi in this phase of his life work. He was the child of Italy, the land of sunlight and fair skies, of color and balmy air, the land of exuberant song, of bubbling melody; and yet, born to this manner, he was so far larger than his type and time that he could value and cherish the vital spirit of the classic past in his sphere, and could as well take active part in the great onward and upward movements of the progressive schools.

"Turn to the antique and it will always be an advance," are his own words. *Aida*, *Othello*, *Falstaff*, what are these, on the other hand, but the creations of a mind of mighty progress, of swift and sure development in the growth of sound and serious tone art for the stage.

"Do not neglect your literary studies," is his advice to young composers, and he then exclaims: "A composer is not worth his salt who is not also a man of wide culture." He himself from boyhood was an assiduous and earnest student; hence, and because of the great mind in the man, he finally turned to Shakespeare for great subjects, and added to the melodic idiom of the south the more profound delineative methods of the meditative north. This is character in the man. Hence it is, in the last analysis, that he is mourned by king and people. But what of the Requiem? This is sacred music. Let us consider further *the man* Verdi.

This child of a rude rural village was at seven years of age an acolyte in the village church. One day in the mass, at the very moment of the elevation of the host, the child was absorbed in the music from the organ. "Water," called the priest. No response; nor did the second and third demand arouse the boy. Thereupon the priest is said to have kicked him so roughly that he fell down the altar steps and was carried unconscious into the sacristy. His music lessons were soon begun on this organ and lasted for a year. Two years later he was appointed organist in place of his master.

At fifteen he was studying Latin at a Jesuit college, and he amazed the fraternity by his musicianship at the organ when upon a sudden emergency he substituted for the cathedral chapel master.

After this mass the old priest sent for him and asked what the beautiful music was that he played. "Why, I had no music," answered the timid lad. "I was just playing out of my head as I felt." He soon found a position as organist and director in a Franciscan oratory. He continued this service for three years, and in that time composed much for the church.

In his twenty-third year he was very worthily married. Four years of devoted family life was his blessing, when suddenly within two months his wife and his two children died. His anguish was extreme. He was writing under contract

style of the work is peculiar to himself and his race; it is dramatic, vivid, realistic. But we must remember that Verdi wrote it not so much with ecclesiastic purpose and ritualistic intuition, but rather for open hearing and with the large human sympathy that was so characteristic of the man.

It is not the natural expression of the serious Anglo-Saxon in the face of death. It has the exuberant demonstrativeness of the Southern and Catholic race. Such art works are racial in temper. This Requiem stands midway between the tremendous theatric grief of Berlioz and the grave, profound grief of Brahms in similar works. Verdi left us also a "Pater Noster" (five-part chorus), an "Ave Maria" (soprano and string accompaniment) and four "Sacred Pieces," including a "Stabat Mater." These were all published in later life.

Those who attended the last Cecilia Concert in Boston will not soon lose the impression of his overwhelming setting of that ancient hymn—the *Te Deum*. And there is yet more to cherish in memory. His was a long life of power, of artistic triumphs, of large pecuniary success; he achieved, he had high honor, he gained great riches. Yet he was ever frugal in life, humanly fraternal in a peculiar degree, simple and modest, yet broad and liberal in view.

He delighted in works of charity. He continually gave to manifold cases of personal need and distress. In midlife he pensioned the old village fiddler whose tunes had given him pleasure in his childhood years. He devoted more than \$200,000 to his Home of Rest for Aged and Indigent Musicians,

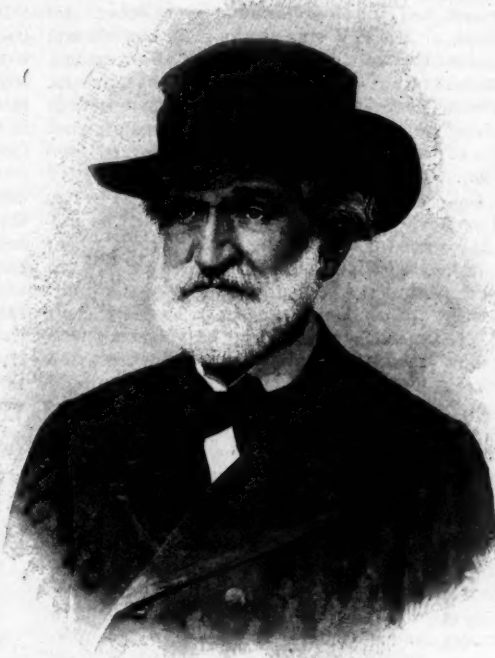
which was completed two years ago. It will domicile 100 persons, and includes a good library, meeting rooms, a chapel and an infirmary.

Among other generous bequests for the needy children and the general poor in the communities where he had lived was a liberal fund for the maintenance of this institution.

He was large-hearted but unspoiled. When in 1893 he was made a marquis he wrote: "My gratitude would be far greater had I been spared this honor." He was an earnest patriot. To such extent was he valued in this quality that he was made by the king at Cavour's request a senator in the national Parliament. A bust of this master has been ordered for the Senate House.

His funeral, at his own request, was simple and private, but there was national mourning. Consider well the man Verdi, for it is character that counts in the life work.

A good conscience, like the eye, is troubled by any speck of defilement and wrong that falls into it.—Dr. H. Bushnell.



at the time a comic opera. No wonder that it was a dismal failure. His own account of himself at this time is most pathetic, so prostrating was this great bereavement. He determined to abandon composition. His friends pleaded and protested, but without avail. But one day by chance his eye caught a noble line in a poem based on the story of Nebuchadnezzar. He read on and was touched by the stanzas. "They deeply impressed me," he tells us, "inasmuch as they were almost a paraphrase of the Bible, the reading of which was the comfort of my solitary life." Ponder this utterance in your measure of the man.

In 1868, upon the death of Rossini, Verdi proposed a Requiem Mass, to be composed by the combined Italian composers. The plan failed. But Verdi's contribution, the "Libera Me," was recognized as powerful. Later, upon the death of his friend, Cardinal Manzoni, Verdi wrote the Requiem, using as the last number this same fragment of the Rossini memorial. This work was produced by the Handel and Haydn Society in this city last Sunday evening. The

John Campbell White in Calcutta

The Remarkable Service of an American Student Volunteer

By REV. EDWARD ABBOTT, D. D.



The presence in this country until next September of one of the most effective Christian workers to be found in any foreign land leads many to desire a larger knowledge of the man and his work. My opportunity of inspecting both on my recent trip around the world may qualify me to render an impartial opinion.

Near to the center of the native quarter of the great city of Calcutta, where two prominent thoroughfares cross, opens College Square, so called, an agreeable and salutary breathing place in the midst of narrow streets and crowded dwellings and of a dense, dusky and perspiring population. Upon the northwest side of this public square range the handsome and rather stately buildings of the Calcutta University, the Hare School and the Presidency College. The Eden Hospital, the Medical College and Hospital, the Police Hospital, the premises of the Church Missionary Society, the Alms Houses, the Leper Asylum and the Eye Infirmary are not far away. The precinct is a sort of educational and eleemosynary center for this great Hindu capital, with its nearly one million of inhabitants.

My visit to it one Sunday afternoon was to call upon Mr. John Campbell White, and to see with my own eyes the exterior conditions of the most important and interesting work which he is carrying forward among educated young Hindus.

Mr. White and his wife are graduates of Wooster University, Ohio. He is a splendid specimen, physically, mentally and spiritually, of the best type of young American manhood. I had never met him before, though I had heard of him. In his bearing and manner he made me think not a little of Dr. Rainsford of New York. Mr. White came to Calcutta five years ago, under the impulse of the student volunteer movement, of which the readers of *The Congregationalist* do not need now to be told. His special errand was to organize and assume charge of Young Men's Christian Association work on the ordinary American lines. In this undertaking, as might have been expected, he was remarkably successful. Not only at Calcutta, but at Bombay, Madras and several other vital points in India that work is now firmly founded and prosperously active. Mr. White, however, soon became warmly interested in the case of the educated young Hindus, of whom there are not less than 40,000 in Calcutta alone. These young men constitute a class by themselves. They are extremely attractive in their personality; they have received the best education that the great English colleges and universities in India can afford; they understand and speak English with facility; and their minds are open towards and eager for the fermenting thought of the

times in which they live. They are at once an exceedingly promising and an exceedingly dangerous element in the composition and development of the Indian empire. If they are "found," and are enlisted and dominated by Christianity, their influence in the future is incalculable. If they are "lost," and left to their own devices, the injury they may work to native society, native thought and native institutions can hardly be measured. To arrest the attention, to win the confidence, to influence the characters and lives of these young university men became Mr. White's ruling purpose, and to it he was then devoting himself, to the exclusion of every other.

His first step was to plant himself and the work which he proposed to inaugurate at the educational center of Calcutta. There stood in close proximity to College Square the extensive premises of what was known as the Lady Dufferin Hospital. The ground and buildings were well adapted to the purpose which he had in view. On his own responsibility he proceeded to raise the 100,000 rupees (about \$33,000) which was needed to buy the property. He raised the money in India and at home, bought the property, made such changes in the buildings as were requisite to adapt them in detail to his purpose and took possession. One of the buildings makes his home, where he lives with much of the comfort, but with all of the simplicity, that would characterize the home of an American Christian worker in any part of the world. The chief feature of the institution is a large and fine lecture hall, with seats for five or six hundred persons. There is also an inviting reading-room, and there are dormitory accommodations for a number of young native Christians, whom Mr. White associates with himself domestically and executively in the conduct of his enterprise.

Here, then, opposite the College Square in Calcutta, in close touch with the institutions which are gathered about it, and in plain sight of the hundreds and thousands of young men who frequent the quarter, he lives day in and day out and spreads his net to catch the attention, the interest, the thoughtfulness and, if possible, the adhesion and the allegiance of as many of the young men as he can reach. He is indeed a "fisher of men." His main dependence in this work is an unconventional meeting which is held in the public hall every day in the week, I think, at about half-past five in the afternoon. This meeting, which ordinarily may or may not have a slight devotional framework, but is of course more distinctly religious on Sundays, consists chiefly of an address, and the address may come from anybody who has something to say and who knows how to say it in a way to reach young Indians. All sorts of topics are discussed that may lead the mind into the higher ranges of thinking and towards the goal of Christian faith and Christian service, and an average attendance each day of perhaps

150 attests the excellence of the plan and the measure of success which has attended it.

This lay evangelistic work among young educated Hindus in Calcutta is now carried on under the auspices of the International Committee of the Young Men's Christian Association of England, Scotland and America. I would like to say to the members of that committee, if these words should ever reach them, that they cannot measure the benefit which is likely to flow from it to their brethren of India. I have worshiped in the cathedrals of India and Ceylon, I have visited and inspected mission schools scattered throughout the empire, I have participated in open air meetings upon the banks of the great rivers, I have enjoyed suggestive intercourse with some of her missionaries, and I have seen something in one way or another of the manifold efforts now being made by consecrated men and women to bring the gospel to this teeming mass of humanity and uplift them into light and truth. But I do not believe there is anywhere in the Indian empire today a personality and a moral and spiritual force which offer greater results for Christ and his kingdom than the work of Mr. John Campbell White in Calcutta. It is unique, it is unconventional, it is specific, it is to the point, and with the blessing of God it must tell.

All this was true at the time of my visit; I have no reason to doubt that it is true still.

South Africa as the War Nears Its Close

By REV. CHARLES PHILLIPS

In May of last year Mr. Phillips, for many years an honored servant of the London Missionary Society, visited this country. He had come but a short while before from Johannesburg, where his work for the "half-castes" had been brought to a sudden end by the war. He was heard with interest in a number of our churches and many of our readers will recall his article in *The Congregationalist* entitled *The Truth About the Boer War*. He has now set out to resume his loved work in Johannesburg, but is detained for the present at Capetown, which he reached about Christmas.

I have just returned to South Africa after a year's absence. The world's gaze has been fixed upon this country for fifteen months. It has long been getting weary of the sad sights it has been compelled to witness. There is a universal feeling that it is time the strife should end, and everywhere the question is continually being asked, "What may be done to bring about peace?"

There are a few who still argue that the only possibility of peace lies in giving back independence, more or less complete, to the Boers. But to this it is replied, "The policy has been tried and failed." To repeat the retrocession of 1881 involves the absolute certainty of another war in the future as much more disastrous than this as this is more dis-

astrous than any other ever waged in Africa. Annexation does not result from English desire for aggrandizement, but is a prime political necessity, forced upon her in the interests of future peace. It may have attendant evils, but there is no other possible course that is not attended by still more serious evils.

In the meantime guerrilla warfare drags its weary length along. Split up into small, detached parties, exceedingly mobile and covering the enormous area embraced in a circumference of over 4,000 miles, it is very difficult to come into contact with them, and still more difficult to bring them to an engagement. The one encouraging feature is that the Boers themselves are getting weary of its continuance, are recognizing the uselessness of further conflict and are making increased efforts on behalf of peace.

Meanwhile documents are continually coming to the light, laying bare the motives with which the Boers entered the conflict, and showing how absolutely inevitable it was from the English side.

I have before me a remarkable pamphlet, entitled *From Boer to Boer and Englishman*, by Paul M. Botha, member of the late Orange Free State Volksraad. It is translated by his own son and is therefore authorized. For twenty-one years he sat in their Parliament and always worked for peace and unity.

In his introduction he says: "These lines are an appeal to my fellow-countrymen to admit their own faults and to recognize that it is best for South Africa under the present circumstances to become one harmonious whole under the British flag. For under no other flag in South Africa is peace and prosperity possible. It is also an appeal to Englishmen to try and understand us, and to help us to become a part of that harmonious whole. Let England realize that through her mistakes it became possible for unscrupulous leaders to dupe an ignorant people." He speaks in no measured terms of the ministers of his own church. "Unfortunately the ministers of the Dutch Reformed Church, greedy for the fat lamb, the fowl and the purse, foster their ignorance. One parson actually had the audacity during the war to tell his congregation that God must help his chosen people, otherwise he would lose his influence."

He is decidedly of opinion that had President Brand been living, or had he had a successor worthy of him, the war would not have taken place. Of Kruger he says: "We know him—an avaricious, unscrupulous and hypocritical man, who sacrificed an entire people to his cupidity. His one aim and object was to enrich himself. His ambition for power was subordinate to his love of money." "His salary was \$40,000 per annum, which he hoarded, and actually had the effrontery to ask \$1,500 extra as entertainment money—though the only entertainment he ever did was to give cups of morning coffee and a pipe of tobacco."

"I maintain there were only two courses open to England, to fight or retire from South Africa."

"We must get rid of the idea of one nation preponderating in South Africa to the exclusion of the other. This must be the keynote to all our future relations with one another."

These quotations, which might be indefinitely multiplied, will give some idea of the facts, coming ever in more abundant measure as to the real genesis of the war.

Since the appearance of the pamphlet the manifesto of the Kroonsbad (Free State) Peace Committee has been given to the public. It is a remarkable document. I quote one sentence. "We have done our best, we have fought to get South Africa under one flag—our republican flag—and have failed."

They therefore appeal to all classes to help them in bringing about the much desired peace. It is signed by eight persons who have been the foremost in the history of the Free State.

At present everything is uncertain. The campaign may suddenly collapse and peace enter once again our gates, or it may be prolonged for months to come. All that most of us can do is to continue in earnest prayer, "Give peace in our time, O Lord."

Capetown, Jan. 15.

The Brotherhood of Andrew and Philip

The recent election of Rev. Edwin N. Hardy of Quincy, Mass., to the presidency of the Congregational Council of the Brotherhood of Andrew and Philip calls attention again to the splendid fruitfulness of this order among men's organizations in the church. Some thoughtful ones have prophesied that as the church developed, in the past century, her most glorious activities of the Sunday school, foreign missions, the Y. M. C. A. and the Christian Endeavor movement—of which the late Dr. Philip Schaff said before he died that it would require the writing of an entirely new chapter in church history—the next advance step in the church would be her effort to win young men. The large number of organizations having this aim would indicate such a move. The failure of many leagues and unions organized on a more popular and social basis to exist long and produce any permanent good has aroused a new demand for the more earnest work of the Brotherhood of Andrew and Philip. The past year has witnessed a large call for literature on the subject, and more chapters have been organized than for some years past.

The first chapter of the Brotherhood of Andrew and Philip was formed twelve years ago by Rev. Rufus Miller in the Reformed Church in Reading, Pa. It was based upon the gospel narrative found in John. This simple, direct, gospel method of winning men has always been successful and seems to be about the only method that will produce permanent results. From this narrative the Brotherhood of Andrew and Philip takes its name and plan of work. Its rules are two: (1) to pray daily for the spread of Christ's kingdom among young men; (2) to make an earnest effort each week to bring, at least, one young man within hearing of the gospel as set forth in the services of the church.

In addition to this direct religious work the organization may and often does take up other activities, such as publishing a church paper, conducting a gymnasium, reading-room, lecture course, social functions, etc.

The purpose and plan of the first brotherhood chapter has so commended itself that twenty of the leading denominations have now adopted it and 570 local chapters have been chartered, with an enrolled membership of 15,000. The first chapter among the Congregationalists was organized at Berkeley Temple in 1891. Other strong chapters are found in Bethany Church, Quincy; Belleville, Newburyport; Newman, East Provi-

dence; Hope, Worcester; Central, Philadelphia; First, Washington, D. C.; Pilgrim, Cleveland; North Englewood, Chicago; First, Alameda, Cal.; Central, Atlanta, Ga.

The best agency to win a young man to church is not a young woman, as has sometimes been said, but another young man. The fraternity idea is fostered and has a strong hold on young men. A modest black silk button on which is a star in orange and red and the letters B. of A. & P. is the badge, and means as much to the brotherhood man as the three links do to an Odd Fellow.

A chapter cannot be organized without the pastor's written approval. Invariably the pastor takes the initiative in organizing. The men become his loyal helpers, like staff officers to do his bidding. Most chapters hold an early Sunday morning service. Any pastor surrounded by a dozen or twenty loyal, praying, working young men is sure to have a happy and fruitful ministry. They bring a spiritual intensity to the church services, spiritual vigor into the prayer meeting and are the backbone of the Sunday school. Recently the Baraca Bible Class movement, which is enrolling such large numbers of boys and young men in Sunday school classes, has been associated with the Brotherhood of Andrew and Philip, using the *Brotherhood Star* as a common organ. This movement, started in 1890 in Syracuse, N. Y., has now over 1,000 chapters distributed through every state in the Union and is bringing many young men into the church.

Two brotherhood chapters have been established in sailors' missions—one at the Presbyterian Sailors' Mission, Brooklyn, N. Y., and the other at McClure Chapel, Gloucester, where there is a chapter of thirty members doing splendid work among the fishermen. It was this mission and the chaplain, Rev. Emmanuel C. Charlton, that are said to have furnished Mrs. E. Phelps Ward with the scene and hero of her book, *A Singular Life*.

When Dr. J. Wilbur Chapman was a pastor in Albany, N. Y., he called together seven of his earnest young men and organized them for evangelistic work. The number soon increased to seventy-five. Three hundred conversions resulted from one winter's campaign. When called to Bethany Church, Philadelphia, he organized a chapter of the Brotherhood of Andrew and Philip for similar work. Beginning with twenty-five men, it grew to over 500 members during his pastorate. The history of the church was one of continuous revival. The congregations contained more men than women. Sixty per cent. of the additions to the church were men. When Dr. Chapman left Mr. Wanamaker took hold of the brotherhood with the same energy he has displayed in his splendid Sunday school. Last Thanksgiving Day this chapter dedicated its new chapter house, a cut of which is shown above. The building cost \$50,000, is mostly the gift of Mr. Wanamaker and is the only building of the kind in the land. It is open daily and free to members. It furnishes conversation, amusement and reading-rooms, lavatory, lunchroom, music and committee-rooms, museum and picture gallery, assembly hall, and on top is a roof garden. The present membership of the chapter is 734, and the Sunday morning brotherhood meeting has an attendance of 400.

For Brotherhood of Andrew and Philip information and literature apply to the secretary of the Congregational branch, Rev. E. W. Phillips, Worcester, Mass.

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side;
And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars
I shall see Him—and I will wait.

—Washington Gladden.

Chicago and the Interior

A Pleasant Anniversary

Sunday, Feb. 17, the First Church of Oak Park celebrated its thirty-eighth anniversary. The two men, Drs. J. E. Roy and G. S. F. Savage, who constituted the council—one as moderator, the other as scribe—which recognized it occupied the morning service with reminiscences of the organization and the circumstances out of which it grew. Seven persons belonging to four denominations had been invited to the council, but as Congregationalists alone responded, the thirteen persons desiring to enter into fellowship voted to make Drs. Roy and Savage the council to recognize them as a church. Sunday evening Dr. W. E. Barton, who is completing his second year as pastor, preached from the text in 2 Kings 19: 29, "The second year and the third." There was an anniversary dinner Friday evening, Feb. 15, at which charter members and members of long standing detailed the history of the church and considered also its responsibilities for the future. A Unitarian, Methodist, Baptist, Episcopalian and Presbyterian church have grown out of it, as have two vigorous Congregational bodies and a branch church. It supports a missionary pastor, Dr. Robert Chambers of Bardezag, Turkey. Its gifts to benevolence are large, and through its various departments it is reaching the entire community. Seats are not rented, but assigned so that families sit together. Funds for home expenses are secured by subscription.

Funeral of Dr. Goodwin

This took place Tuesday afternoon in the First Church. Hardly less than two thousand persons were in attendance. They represented all classes, from the man of wealth to the day laborer. Black men were there, as well as Chinamen, with looks of sorrow on their faces. Ministers of nearly every denomination were present. Congregationalists sat together in seats reserved for them. So did the faculty and students of the theological seminary. The services were conducted with great tenderness and appropriateness by Dr. Noble, his near neighbor for twenty-two years. Different phases of Dr. Goodwin's character and work were set forth in brief addresses by Rev. Messrs. Fifield, Sturtevant, Hitchcock, Lawrence of the Second Baptist Church, Williams, and Prof. H. M. Scott, one of Dr. Goodwin's parishioners. Prayer was offered by President Fisk.

The exercises occupied an hour and a quarter, although considerable additional time was required to permit the congregation to file past the casket. The features were so lifelike as to be almost startling. Poorly-dressed women side by side with stately matrons who have never known want, school children in their ordinary clothing, ministers, lawyers, doctors, business men in large numbers were not ashamed to express their grief, not a few of them by sobs and tears, as they cast their last look upon that tall majestic form as it lay, as if in state, in the repose of death. The press has generously recognized the merit and ability of Dr. Goodwin, and has borne fitting testimony to the service he has rendered the cause of public morals, but nothing has made his hold upon men and women of every rank in life so apparent as their presence at his funeral and the expression of their personal sense of sorrow at his death. It is doubtful if any man could be taken out of our population who would be so sincerely mourned as Dr. Goodwin.

Ability, consecration and service made him our first citizen. In an editorial in this week's issue the *Northwestern Advocate* says that after Dr. Goodwin had offered thanks at the table he fell back into the arms of his host, and in the confusion which followed whispered, a smile on his face, "No, no, I am go-

ing; I am to enter in this time." He has often been up to the gates of the city, and has returned to his work with a glow about him as if he had seen his Lord. His longings have been satisfied. He has entered in. Upon whom will his mantle fall?

One of Many Grateful Tributes

Dr. Goodwin was the founder and for twenty years the president of the Illinois Home Missionary Society. The directors have adopted resolutions expressing their sense of the value of the abounding vitality and inestimable labor he gave to weak and struggling churches, and add that no formal resolution can set forth the sum of his services.

The Congregational Club Considers the Child Problem

The subject discussed was the treatment of children and may be described as an evening with the doctors. Dr. W. S. Christopher spoke of the early training of children, Dr. H. N. Moyer of their mental and nervous systems, Dr. Sarah Hackett Stevenson on Our Boys and Girls, for whom she desires a free and healthful life in the country, Dr. Julia Smith Holmes of the Family Doctor, and Dr. W. E. Quine of the Doctor's Wife. At this meeting Dr. Fifield assumed the president's office, and a minute was adopted on the retirement of President Fisk from active service in the Theological Seminary expressive of appreciation of the value of his work, extending through forty-two years, and another prepared by Dr. Noble on the death of Dr. Goodwin. A postal card on which Dr. Goodwin had written, "I hope to be present at the meeting of the club," was read by the retiring president, Mr. McMillen, and held up so that all could see it. That bit of paper was impressive reminder of the uncertainty of life.

Improvement in the Society of Christian Endeavor

Many pastors in the Interior have felt that the church has failed to reap all the advantage it might and ought from this society. They have not known of anything to take its place, nor have they seen clearly how to remedy defects in its machinery. Monday morning the ministers discussed it and, without coming to any definite conclusions beyond expressing their conviction that it must be retained and improved, suggested that the older members of the society should be graduated from it as soon as possible and given work in connection with the church prayer meeting, and that both pastor and church officials see that the society gives its attention, as it ought, to persons less than twenty years of age. A good deal was said about the habit some of the young people have of attending the Endeavor meeting and then going home without attending the evening service of the church.

Dr. Pearsons and Illinois College

Dr. Pearsons has offered Illinois College \$50,000, provided its alumni and friends raise \$150,000 additional by July 1. He thinks this college, with its seventy years history, its high moral and intellectual standards and the spirit of its self-sacrificing founders still present in its management, is worthy his help, and that its future as a rallying point for sound learning and sincere piety for the young people of central and southern Illinois ought to be made certain. President Barnes is confident that the money can be secured, and has already begun his campaign.

Seminary Dedication

Thursday afternoon the friends of the Chicago Theological Seminary were invited to dedicate Carpenter Chapel and the Farrar Memorial Organ, the latter the gift of Mrs.

Arthur Farrar and her daughters. The organ is a Hook & Hastings instrument and has cost about \$6,000. The chapel has been remodeled from what was the old chapel and a portion of Carpenter Hall, and with seats for more than 400 persons and tastefully decorated will answer all demands. The chapel receives its name from Deacon Philo Carpenter, one of the earliest friends of the seminary and with the exception of Dr. Pearsons the largest contributor to its funds. Professor Curtiss presided at the dedicatory exercises. A history of the chapels which the seminary has used was read by Dr. Savage, director from the first, and an address on The Spiritual Life of the Seminary was given by President Fisk. Hon. David Fales, vice-president of the board, read a paper giving the layman's view of the seminary, its uses and its needs. The dedicatory prayer was offered by Professor Scott.

The services both in the afternoon and evening were enriched by the music which had been selected and arranged by Professor Chamberlain. An original hymn by Dr. W. E. Barton was sung in the afternoon, and another by Professor Chamberlain was on the program for the evening. The evening services were chiefly musical, although there was time for a poem on Three Angels, Music, Song and Poetry by Professor Paeth of the German department, and an address on Musical Culture for the Ministry by Professor Chamberlain. The interval between the services of the afternoon and evening was devoted to a reception for President Fisk, soon to leave for a visit to California, and to a dinner at which several hundred persons broke bread together. With such a chapel and such an organ the seminary feels that it has made a great advance, and that hereafter it will be possible for the musical department to realize its plans of giving instruction to all interested in church music.

Chicago, Feb. 22.

FRANKLIN.

The Queen's Tender Heart

A gentleman connected with a well-known Boston magazine is a native of the Isle of Wight. When a boy he frequently saw Victoria and the Prince Consort during their stays at Osborne House, which they had lately acquired.

One day the Queen and her husband, with attendants, were out for a drive. The lad and some companions were in the road and drew up against the hedge to see the equipages pass. Just beyond a "tea wagon"—one of many sent out by a big London firm—had pulled up on the opposite side of the road to make all possible room for the royal party. The highway being narrow, however, the carriages turned a little toward the hedge, and in an instant a wheel of the Queen's carriage had run over the foot of the lad, who is now the Boston business man. The youngster pitched forward, but made no cry. In a moment the Prince Consort had lifted him up, and Victoria, the sovereign of England, was anxiously kneeling by his side. She quickly learned where he lived, and that his mother had died only a few days before. "Poor little fellow," she exclaimed, "how sad had your mother died one week and you been killed the next."

The Queen then called a carriage and directed that the boy should be taken to his home, first filling his hand with coin from her own purse. As he kept turning his eyes back toward the royal carriage on his way homeward, the Queen, as often, would cheerily wave her handkerchief in his direction. The next day there was a knock at the door of the boy's home. It was Victoria's chief equerry, sent by the kind-hearted Queen with a message of inquiry for the injured foot.

E. P. G.

Old Bowen's Legacy*

By Edwin Asa Dix, Author of "Deacon Bradbury"

CHAPTER IX. CRUSOEHOOD

While opinions in the village differed regarding Mrs. Coe's fiery sundering of her fetters, the general verdict was strongly, overwhelmingly disapproving. Great as was the odium in which Coe himself was held, it was felt that open desertion of this sort could not be justified nor condoned. The fact that quiet Sally Coe had been driven to this extreme step shed new light upon her husband's traits for many who had not hitherto suspected him of such unendurable home tyranny; and it was seen in retrospect that she had borne in silence many things during the past years which no one had perhaps adequately apprehended. Sympathy, wide and varied, was expressed and felt for her; but in the final analysis it was rather a siding against her husband than a siding with her. Strange to say, those who found most to say in her extenuation or defense were among the men; but even they were careful to limit the application of the principle. Many were inclined to doubt that Mrs. Coe would long hold to her position; but those who knew her best, or who were the most accurate judges of character, gave little countenance to this doubt. "Sally Coe was a Mitchell," Gran'pa Sayre reminded several. "I knew those Mitchells over in Wesbury forty year ago—they're 'most all died out now. An' I tell ye, they mayn't h'v been easy t' rouse, but once y' got 'em roused"—his thin voice brought up with a meaning pause and he gave a significant shake of the head.

One inevitable and universal effect was to deepen the already great animosity against Garrett Coe himself. Partisans and critics of his wife alike joined in outspoken utterances against the farmer. Coe's house was rather out of the way of traffic, on an unfrequented cross road, so that few had occasion to pass and evince their hostility; and he himself seldom came into the center of the village, and now, for the day or two since his wife's departure, had kept strictly within his own domain. Thus the popular feeling found no direct expression. It was, however, little allayed by this circumstance.

'Vinie's estrangement from her lover was, of course, not immediately known, else it would have undoubtedly, and perhaps with a certain remote justness, have gone into the general account against her father. Speculation as to 'Vinie's own plans, now that her mother had gone, was but little divided, it being at once assumed that the change in affairs would merely have the effect of hastening her marriage with Burt. None contended that her duty in anywise lay with her father and the house.

There were a few, however, who reflected that an interval, long or short, must necessarily elapse before the girl could even decide on her future arrangements, and who felt a kindly solicitude as to how she and her little brother would

fare in the meantime—it being conceded that Mrs. Coe's burden of house and dairy work was a heavier one than her less hardy daughter could safely undertake, if such was the girl's intention. Among those who felt this were Mrs. Bradbury and her daughters, and the girls determined to call promptly and ask 'Vinie about her plans. The Marshalls also brought up this question at their home and discussed it with a view to friendly intervention. But the Wheelers, as it happened, were a little quicker to act.

Before noon of the day following 'Vinie's evening conversation with Burt, Mrs. Wheeler made her way to the Coe farmstead. The haze of the night before had thickened into a gray autumnal sky, and the air was heavy and chilly. Mrs. Wheeler's motherly face was an unexpectedly pleasant sight to 'Vinie, as she opened the door in response to her visitor's knock, and the girl returned the other's warm embrace and kiss with a flush of longing and a feeling of real affection.

"Well, my dear," was the older woman's hearty greeting, "I jest hed t' come right up an' see 'bout all this an' find out f'r myself how things were gittin' along."

Coe, who was within, having come in rather early for the noon meal, rose reluctantly and uncompromisingly as she entered.

"How d'y' do, Garrett?" she said; and her wonted friendliness of tone struggled curiously with the dislike and condemnation she could not but feel. Something in his manner vaguely touched her, though he returned her greeting briefly and gruffly; and the reserve in her voice lessened as she went on:

"I told Hiram I jest hed t' come 'round right away, as soon's I heard what h'd been happenin' up here."

"Thank you, Mrs. Wheeler," said 'Vinie, gently.

"I didn't come t' pry, n'r t' ask questions, n'r t' intrude advice," went on the good woman, "an' I wouldn't hev ye think so."

"Nobody that knows you would ever think such a thing as that," said the girl, with sincerity.

"Well, I'm glad ef that's so. 'Tain't easy t' be friendly an' not seem meddlin' sometimes. But I says to Hiram, I've jest got t' see that poor child over there, an' little Bruce—yes, an' Garrett Coe, too—an' see how they're all farin' and what they're goin' t' do, an' mebbe I c'n help 'em a little, some way, says I; an' Hiram he says, that's right, an' I'd better come right away; an' so I hev."

Mrs. Wheeler's kindly loquacity was rather grateful both to Coe and his daughter, as both were feeling some constraint from a brief conversation which the visitor's entrance had interrupted.

"I s'posed likely y'd be lookin' f'r a 'help' f'r a while," she continued, addressing the farmer, "till—till Sally comes back; an' I only heard this very mornin' thet Polly Watkins has come back fr'm livin' out at Hingham, an' she's th' very

one f'r ye—strong an' clever t' work, an' one thet'll take right holt."

"Sally ain't comin' back," returned Garrett, curtly. "Y' might as well understand thet, t' begin with. An' I ain't goin' t' hire no 'help.'"

"Y' ain't? Why, how'll y' git along?"

"Pa was just talking to me about it when you came in," remarked 'Vinie.

"She's th' one t' do th' work. I've been tellin' her so," declared the farmer.

"She? Who, 'Vinie? Gracious me, Garrett!" exclaimed Mrs. Wheeler, indignantly. "'Vinie ain't built f'r hard work like thet. She couldn't do it a week, 'thout bein' down sick. Y' don't really mean it?"

"Yes, I do. She ain't so poorly as all thet. She's never been sick a day, thet I remember, sence she hed th' mumps once when she was little. She's jest as well as her mother."

"They're very diff'rent. 'Vinie ain't got the same make-up at all."

"Pshaw! Thet's all nonsense. Whose duty is it, I'd like t' know, t' look after this house an' me an' her brother if not an own daughter's? What'd I bring her up fur? Jest t' set 'round an' play fine lady?"

'Vinie's eyes blazed at this speech.

"She ain't said nothin' 'bout not bein' well," went on the farmer.

"She is well," Mrs. Wheeler said, warmly. "There ain't a thing th' matter with her. But she ain't equal to a house an' farm like this." She glanced around the rooms and out through the window as she spoke.

"Well, she ain't taken thet tack with me," answered Coe. "She's jest said she wouldn't do it, thet's all."

Mrs. Wheeler threw the insurgent daughter an involuntary glance of approval.

"I'll do my part of the work," said 'Vinie, simply. "And that's always been half, as far as I could make mamma let it be so. I used to ache to do more, sometimes, when she'd look so tired, but she just wouldn't let me."

"Y' don't seem t' ache t' do more now," said her father, maliciously.

"No, I don't, papa, and I can't see how it's my duty."

"Whose duty is it? How's th' work goin' t' git done, I'd like ye t' tell me?"

"Polly Watkins 'd be glad t' come f'r jest her board an' keep—f'r a while, anyway," put in Mrs. Wheeler. "I know, f'm what I heard thet Sneezzer said."

"I won't have no Polly Watkins, I tell ye, nor any other Polly," replied the farmer, angrily. "I ain't never hed t' keep help yit, an' I ain't goin' t' begin now. 'Vinie's got t' take holt, an' thet's all there is about it."

"I'm not going to, I told you, papa," said the girl, with quiet positiveness. "I've been doing it since—since mamma left, of course, and I will for a little while till you can arrange something; but not after that."

"Then y' won't do it at all!" stormed he. "Not even half. It's all or none."

*Copyright, 1901, by Edwin Asa Dix.

"What d' y' mean, Garrett?" inquired Mrs. Wheeler, with rising hostility.

"She does th' work or she leaves th' house. One or th' other."

"Then, 'Vinie, you come to ours," said the visitor, promptly, "this very day."

'Vinie looked startled.

"O, Mrs. Wheeler!" she said.

"Yes. Why shouldn't ye?"

"Y' c'n take her an' Bruce, too, an' y'll be doin' me a favor," growled Garrett.

The man seemed to have a faculty for making enemies. Good, easy Mrs. Wheeler was thoroughly aroused, and her eyes snapped.

"I'm not tryin' t' do ye any favor, Garrett Coe," she retorted. "There's precious few y' deserve, t' my thinkin'. But I will take 'Vinie—an' Bruce with her."

"O, I couldn't, Mrs. Wheeler," protested the girl, utterly taken aback.

"Yes, y' could, my dear. Why not?"

Why, we'd love t' hev ye come an' stay with us. There's jest poor Hiram an' me all alone an' lonely in the great big house of our'n, an' there's nothin' we'd love better. We've hed eight children, an' one by one they've gone t' th' grave"—her voice broke a little—"cept one, an' thet's wuss, mebbe. An' we're jest pinin' f'r some fresh young life. You aliers was a favorite o' Hiram's, 'Vinie."

"But—O, I couldn't do that. Go and live with you, and not be able to pay anything?"

"Pay anythin'? Dear heart, now what do we want o' pay? We've got more'n enough t' live on an' t' live on comf' table. As f'r thet, there's lots o' little ways y' c'n help me. Thet Irish help of ours is goin' t' leave, an' I've got t' break in a raw one nex' week, an' you c'n assist. An' y' c'n earn pin-money by helpin' me with th' light sewin'. Why, I'd jest love t' hev ye 'round!" She was really in earnest, and her pleasant face glowed as she urged her idea.

"Y've got my permission t' hev her," grunted Coe, "ef y' need any."

"Well, I'll take it, but I won't thank ye f'r it," said the old lady, defiantly.

"An' y' c'n try playin' hermit f'r a while and see how y' like it. I don't blame Sally Coe, not one mite, after all. Come, 'Vinie, I'm goin' t' send up f'r your's an' Bruce's things this very afternoon."

Coe left the room with a slam of the door.

'Vinie at first quite decisively declined Mrs. Wheeler's pressing invitation. She was independent to her finger tips, and she could not endure the thought of eating another's bread without recompense. Her natural impulse was to go to her mother if she left at all; and yet she saw that this might be impracticable. Mrs. Wheeler, meanwhile, grew more and more in earnest. The suggestion proved itself increasingly alluring to her, for 'Vinie had always had a gift of winning and holding affection, and had been beloved at the hospitable Wheelers ever since she was a tiny, golden-haired child. The prospect of hearing her clear young voice about their quiet halls gave a strong motherly thrill to the elder woman. Her heart went out no less to Bruce also, and her new opposition to the father would have led her to welcome the two, even had they been far less lovable than they were.

It was not long before 'Vinie, puzzled, remonstrant, and at a loss, was made to

feel that her visitor was honestly in earnest, and indeed would probably experience deep disappointment if her impulsive proposal should now fail of acceptance. Coe ate his lunch cold and by himself that day, and dinner was woefully disorganized at the Wheelers' home by the good wife's absence, while she and 'Vinie, having repaired to the latter's bedroom upstairs, debated for an hour the new project—Mrs. Wheeler pressing her points, 'Vinie yielding slowly and with a growing willingness and anticipation. She realized gradually that her mere presence in the Wheeler home, her companionship, and the countless little ways in which she could be of comfort and pleasure to the two old people, would in actual fact far outweigh the debt of hospitality which they themselves would so lightly feel.

When Mrs. Wheeler left she had scored a victory. 'Vinie had consented to come, for a time, at least—conditional, however, on Mr. Wheeler's hearty and sincere indorsement of his wife's scheme. The sign of this was to be the appearance at the Coe house, in the afternoon, of Hiram's farm-wagon; and his man would wait while 'Vinie gathered together her things and Bruce's and would take them over.

Coe had gone off again, after his lunch, into the fields, as he had on the occasion of his wife's departure, the day preceding. For an hour 'Vinie considered and reconsidered her resolution, torn by countless questions as to its propriety, its rightfulness, its possible sacrifice of freedom. She broached the plan to her brother on his return from school, and the little boy's genuine and unfeigned delight went far toward reassuring her. Bruce had not yet realized the finality of his mother's and brother's departure; but he was lonesome without Garrie, and in addition he displayed a frank gladness to leave his father which might have given Coe a sharp twinge had he known it and had he been susceptible of any feeling on the subject.

While 'Vinie's motives and wishes were still undergoing conflict, the Wheeler wagon drove up to the front gate. Its coming seemed to bring a kind of authority, and almost before she was aware the girl was busily engaged in sorting out her possessions. Before the afternoon had fully waned, and certainly before she had altogether realized the sudden change, she found herself, with Bruce, at the Wheelers, where both the old people welcomed them as would parents.

Thus within the short space of less than two days, the interval elapsing since the fire, Garrett Coe had not merely become the most unpopular individual in Felton, but in addition he found himself antagonized and deserted by his entire household. Even the hired man, who had only been taken on for the summer and fall work, disconcerted him that afternoon by telling him abruptly that it was that individual's last day of work for him. The man added that he was tired of being bullied and didn't care to stand it any longer. Coe gave some sharp retort, but paid him off, and at six o'clock, hunting around in his pantry and milkroom for the skeleton of a meal, he came to realize that a sailor marooned was not more alone in life than he.

Burt Way was one of the first to hear, with a lover's quick ears, of the sudden move on 'Vinie's part, and that very evening he presented himself eagerly at the Wheelers' door. Mrs. Wheeler, knowing nothing of the preceding evening's occurrence, greeted him with warmth; and 'Vinie had no recourse but to come in to see him in the large, square parlor, Mrs. Wheeler, after a few moments, judiciously slipping out.

Burt instantly attacked the subject from the standpoint of 'Vinie's own reasons as first given. There was no longer possible excuse of her services at her father's home. But his impetuous pleading was of no avail. She was as entirely firm in her purpose as on the evening before. And the short interview ended only in another outspoken protest from sorely pressed Burt, followed by his abrupt and rather unceremonious exit. 'Vinie, of course, after this had to tell the Wheelers the fact of the broken engagement. She gave no reason, and the good people were seriously distressed and concerned at the news, though they could not press their questionings.

The days passed and life settled into grooves again for these members of the Coe household, so widely and determinedly separated. Mrs. Coe gave no sign to her husband, but she sent an occasional missive to 'Vinie, from which it appeared that she was still at her cousin's. 'Vinie herself slipped quickly and tenderly into the Wheeler modes of living, and her unyielding behavior toward Burt seemed to make her but the more gentle and solicitous in the infinitude of small ways which conduced to her new foster-parents' gratification and their satisfaction in her. Bruce, whom she looked after watchfully and almost maternally, was abundantly pleased with his change, and his at first frequent pleadings for his mother and brother gradually grew less, though they did not fully cease.

Coe himself took up his Crusoehood with dogged will. He forced himself to the work of two on the farm, toiling hard and long in all weathers. He looked after his household needs in a fashion, dispensing with numerous superfluities of dusting and cleaning, but undertaking with set face tasks to which he was grotesquely unaccustomed. Few came near him or his place intentionally, and he even made shift to do his own rough laundry work and mending. He went without store supplies for the time, drawing his provision as far as possible from actual farm resources. The fruit crop was abundant and good that year and the farmer became largely frugivorous. There was also on hand a fairly plentiful quantity of certain summer and fall vegetables, and the supply of milk, eggs and poultry, though never generous, was, of course, sufficiently constant.

Thus the autumn wore away and both Coe and his wife virtually dropped out of the life of the townspeople. The wife was remembered with sympathy, if with blame, and many sent kindly messages to her through 'Vinie. The husband was thought of with hearty detestation, and if he had not already betaken himself to Coventry would have been speedily sent there and mercilessly kept there by his neighbors.

[To be continued.]

The Choice of Life*

By Prof. Francis G. Peabody

Prof. Francis G. Peabody of Harvard University, Plummer professor of Christian morals, is a graduate of Harvard College and the Harvard Divinity School. To him falls largely the administration of the religious activities of the university, selection of the board of university preachers, and the maintenance of worship and philanthropy for and by the student body. He also teaches homiletics and sociology in the Harvard Divinity School. He has but few peers as a homily preacher, his efforts to compress his message within the time limits imposed by



the chapel service and the critical quality of his audience having forced him to a process of rigorous pruning of style and logical development of thought, which has resulted in sermon-product of an unusually high order, as those who have read his collections of chapel talks can testify, as well as those privileged to hear some of them delivered. Just now Professor Peabody is prominently before the public as the author of a thoroughly digested, clearly-written monograph on Jesus Christ and the Social Question, which competent critics at home and abroad are praising for its perspicuity and sanity.

"Choose life, that thou mayest live."—Deut. 30: 19.

This seems at first sight a misleading phrase. Life, one might answer, seems one of the last things which are open to choice. We do not choose whether we shall live; we do not choose whether we shall die. We are born without choice of our own and we die in spite of any choice of our own. How can one be said, then, to choose life, as though there were open to him the alternative choices of not living or of continuing to live? Evidently we have come upon a new definition of what it is to live, and precisely this change of definition makes one of the characteristics of the language of the Bible. Of course there are many passages in which the Bible speaks of life, as we are apt to do, in terms of the body, because there is no other language to use. God breathes into man the breath of life, says Genesis. "What is your life?" asks James. "It is even as a vapor, which appeareth for a while and then vanisheth away." But on the other hand, and with a reiteration and distinctness which leave no doubt about the real definition, the Bible speaks of life as a thing to choose, to discover, to learn, to lay hold of. "Set your heart unto the words of this

law," says Deuteronomy, "for it is your life."

"Whoso followeth wisdom," says the book of Proverbs, "findeth life." "Thou wilt show me," says the Psalmist, "the path of life." "Lay hold of life," says St. Paul. "Enter into life," says Jesus. What is this life which one may enter into, lay hold of, follow, attain; this conception of living and dying which lies like an atmosphere round the whole Bible story? Is it simply a pleasant figure of speech by which the facts of the body are transferred to the experiences of the spirit? On the contrary, it is affirmed, not figuratively but as literal truth, that this way of life which one may choose is life itself. "To be spiritually minded," says Paul, explicitly, "is life, and to be carnally minded is death." The physical definition of life is not the true definition. Life is not a matter of the lungs or the heart. A man may be living in bodily health and yet he may be in reality a sick man or a dying man; or he may be sick in body and yet he may be full of life. And thus a legitimate and necessary, though an extremely elementary, question for a man to ask himself is this: Am I alive or am I dead? How much alive am I? Am I a sick man, a dying man? Behold, there is set before me this day life and death—which do I choose?

One has to adjust himself a little to this uncustomary but thoroughly Biblical use of language, but when it is once accepted it gives a new and dramatic quality to the most common experience. A young man, for instance, sets forth to some great city to seek his career. What does the city offer to such a youth as he enters it? What choice is set before him? Behind all the choices of business or taste which may confront him, one fundamental selection awaits him. It is the alternative of life and death. Both are easy to find in the world of the city—the resources that vitalize, educate, discipline, quicken and enrich; and the contagions that defile, desolate and destroy; and these alternatives present, literally, the choice between life and death. Sometimes a young man mistakes one for the other. He goes to the city, he says, to see life. But what is he seeing? He is in reality seeing death; and while he thinks himself at a festival he may be in reality at a funeral. Sometimes a man passes from one of these alternatives to another. He dies and then he lives again. The prodigal son wastes his substance, and then, as the passage says, he comes to himself; and his Father says of him, not with rhetoric but with simple truth, "This my son was dead and is alive again." The fundamental choice which the city provides is not the choice between success and failure, between pleasure and pain, between profit and loss; it is the choice between life and death.

Or, again, a young man comes to a college and faces the problems which college life presents. The great world of education through liberty opens its door and bids him enter. He sets himself, as we

say, to choose his electives.* What shall be the basis of these decisions? On what principle shall he make his choice? Many interests may persuade him: his future calling, his present convenience, his personal taste, his friendships, his gifts; but behind all these grounds for decision lies a deeper principle of election. The greatest gift of a university to a young man's life is not its array of separate studies, but its enlargement of life itself with ideals, horizon, comprehensiveness and significance. The university meets the young man with his half-formed ideals and immature desires, and says—as Jesus said to his disciples—"I am come that you may have life, and life more abundantly. I bring you the truth and the truth makes men free." Thus the supreme elective is the choice of life. First of all a young man should get near to teachers who can communicate vitality, to subjects which broaden and enrich one's spiritual life and to friends who illustrate the simplicity, sincerity and high-mindedness of life. The tendencies which are most pernicious in a university are the tendencies to the limited, shrunken, isolated life, the perils of affectation and cynicism, the sins of critical sterility and of academic narrowness. What is this chapel for, in the midst of the complexity of university life, but to keep before us from day to day this eternal distinction between the parts of life and the whole of life, between the fragments of knowledge and the truth that makes free, between the subordinate electives of the academic world and the supreme elective of life itself? What have we to say here to the generations of youth but this: "In the midst of your choosing among the abundance of the university's gifts, choose life, that thou mayest live."

More than all, however, I think of this choice of life as we pause for a moment on this first day of our new term, and in this first week of the new year and the new century. How eagerly one looks forward and imagines what may happen to him and to the world in these coming days! How glad he would be to have some prophecy of this new stadium of experience! Yet how little is revealed! A great part of our future seems taken quite out of our own control. By the strange leadings of experience we are to be directed into paths which it would be impossible to foresee and invited to opportunities of which we could not have dreamed, and tested by trials which it would seem to us impossible to bear. Whether we are to live long or to die soon, or suffer much or enjoy deeply, or succeed or fail, is not for us to insure or choose. Yet, behind all these contingencies and incidents of life, one choice is open to us with certainty and with the assurance of permanence. It is the choice of life itself. It is possible so to live that the accidents and changes of experience shall not be wholly overwhelming, but may be even contributory to life itself. It is possible so to live that one's life will not be held in the grasp of the body and its vicissitudes, but, as the Bi-

* A vesper service address in the chapel of Harvard University, Jan. 3, 1901.

ble says, lays hold on eternal life. That is the nature of the good life—that it has laid hold on the permanent. It has chosen life and it lives. And, suppose that the choice of the new year were the choice of life; suppose that this new definition of life becomes the fact of which physical change is but the figure; suppose one recognizes from day to day that to be spiritually minded is life; and suppose that one is faithful unto death in this life of self-mastery, self-development, self-sacrifice—then what will happen when, perhaps this year and certainly in some year soon, that change occurs which we call death? Why then, according to this same teaching, there shall be given, as the reward of life, more life to live. "Be thou faithful unto death," says the Bible, "and I will give thee a crown of life." The reward of life—we may, as well recognize—is not a reward of gratitude, or appreciation, or praise, or reputation, or popularity. It is life. You discipline and fortify your body. What is your reward? Prizes and records may come to you or they may not come; but one reward is inherent and sure—you have gained greater strength and activity of body. You have used life and you gain life. You do your duty, and what is your reward? It may be gratitude and esteem or it may not be. Sometimes you get these rewards when you do not do your duty. Sometimes you do your duty and get nothing but cuffs. But the essential and inherent reward of duty-doing is the capacity to do other duties. Out of the duty done opens the way to larger duties. The crown of life is life. You conquer your trouble and your reward is the strength to bear greater troubles. You live your life and the crown that is given to you as its reward is the crown of life. And so from year to year, from life to life, or rather through life to more life, you go your way, through many a mystery and mistake and uncertainty, yet with confidence and peace and hope within your heart, because at each step you have chosen life and have learned more and more what it is to live.

A New Oratorio and Its Value to the Churches

BY H. D. SLEEPER
Organist and Choir Master, Union Church, Worcester

The value to a community of a music festival, such as that held in Worcester, Mass., last autumn, can hardly be overestimated. The hearing of the best and greatest musical works, excepting only in the field of opera, the intellectual and emotional stimulus to the vast audiences, the musical training of the chorus, chiefly young people, the standards of excellence, both of works and their performance, held up to the people, have made these festivals an immense factor for good for the forty-three years of their existence.

This season, as perhaps in no previous year, the Worcester festival took on national, if not international, importance in the performance for the first time in English of César Franck's sacred oratorio, *The Beatitudes*. Both the work and its performance were received with great favor and were warmly commended by the critics of Boston and New York.

César Franck was a Belgian by birth,

but lived in Paris from the age of fifteen until his death in 1890, in his sixty-eighth year. He was a thoroughly trained musician, was for many years organist at the Church of St. Clotilde, in Paris, and for nearly twenty years was professor of the organ in the Paris Conservatory. He died before *The Beatitudes*, his greatest work, had been performed, and in fact his music has become known almost wholly in the last decade. In this country but little besides certain of his organ compositions is known.

The plan of the oratorio is this. In a short prologue is told the sin and suffering of the world when the Saviour came and spoke his words of blessing. "His words draw all men to his feet" and angels join in the song:

O blessed be He, who now is pouring
Sweet hope into hearts dark with fear.

This prologue is followed by eight elaborations or variations of the same general thought, introducing real or suppositional conditions of life, and each part culminating in the Voice of Christ, pronouncing the appropriate beatitude. While the title-page states that the words are "after the gospel," but a small part of them are actually taken from Scripture. Even the beatitudes are in some cases paraphrased beyond recognition. After considerable study I am unable to determine whether an actual historical setting for the beatitudes is intended by the librettist. If the attempt has been made, it certainly has been very feebly executed.

Many persons are introduced, such as a mother, an orphan, slaves, Pharisees and priests. There are a terrestrial and a celestial chorus, the angels of death and of forgiveness, Satan, *Mater Dolorosa* and the Voice of Christ. But, with all this material to draw from, the words are dull and the thought meager and full of repetition. There is, however, a deep religious spirit pervading the words, yet inclined toward the sentimental rather than the virile.

But when we consider the music, the weakness of the libretto is well-nigh lost from sight. Franck's music is wonderfully beautiful. The means he employs, especially in rhythms and melodies, are often simple. But his harmonies are new and rich, though never forced or unnatural, and his orchestral effects are myriad, yet they never exceed the bounds of perfect fitness to the purpose at hand. Above all there is a pure, deep, all-pervasive, strong yet gentle religious spirit throughout the entire oratorio. There is no effort to captivate the audience or to show off singers' voices. There is only the evidence of utter devotion to the best in art as a servant of religion. And while the music, hampered by the libretto, may seem monotonous in some parts, and probably will be cut considerably at future performances, yet there is a steady leading up to the deeply emotional, but never sensational, climax in the last beatitude, in which *Mater Dolorosa* has her wonderful melody, and Christ, turning from the vanquished Satan, pronounces his heart-moving invitation: "O come, ye of my Father beloved, O come to me!" And the celestial chorus sings:

Hosanna!
With Christ o'er Death victorious,
Enter the kingdom glorious,
Blessed for ever! Hosanna!

Such a climax does not call for applause, but it rather impels the hearer to rise and say, "I will come, and will enter into this more abundant life." And César Franck would have it so.

There can scarcely be found in sacred music a more striking contrast than that existing between this most modern oratorio, *The Beatitudes*, and that favorite of English-speaking peoples for now a century and a half, Handel's *Messiah*. The *Messiah* consists of many separate numbers, choral, solo or concerted, arranged in a sort of historical or logical order, but for the most part with no essentially vital connection. The most of these numbers can be rendered apart from their original setting without violence to propriety and often with great effect. Such are the opening recitative and aria, "Comfort ye," and "Every valley," the arias, "He was despised," "He shall feed his flock," "I know that my Redeemer liveth," and the less often heard, "How beautiful are the feet," also the Hallelujah and other choruses, the Pastoral Symphony, and the showy aria, "Why do the nations," which makes a capital concert song.

But in *The Beatitudes* there are no such disjointed or separable numbers. There are no concert songs, no separate arias, chorus or orchestral preludes. Each of the nine parts presents a definite and vital continuity, and only by liberally cutting and putting together can any excerpt smaller than a complete part be used. The most available portions to be thus treated are the melody of *Mater Dolorosa* and the last of the words of Christ.

The contrast between the music itself—the themes, their treatment and of course the orchestration—of the *Messiah* and *The Beatitudes* is as great as is the contrast in form.

Even so modern a work as the *Redemption*, by Gounod, has several complete numbers. But César Franck has followed the most modern trend in his oratorio. His work is neither a string of pearls, each one complete in itself and with merely nominal connection with its neighbor, nor is it a jewel containing a number of gems, which could be taken out and used in other ways. There is a constant onflow of thought and feeling, much closer and more essential in the music than in the words, which develops each of the nine parts of the work. The oratorio must be heard as a whole, if at all.

It is questioned whether this new and undoubtedly great religious composition can attain anything like universal popularity in the near future, in part because of the weakness of the libretto—O, that he had used the Scriptures!—in part because of the form, to the appreciation of which the general public is not yet thoroughly educated, and in part because of the difficulties of the chorus and orchestral scores. But a successful production of *The Beatitudes* means much for the culture of the people. There is nothing sensational, nothing trivial in the work, so that if there is genuine appreciation it means that the hearts have been stirred and that the Sermon on the Mount has again been preached and again has moved the multitude with its eternal truths.



"Choppers" in the Maine Woods

Aroostook in Winter

A Distinctive and Picturesque Maine County; Its Winter Occupations and Enjoyments

By REV. CHARLES D. CRANE

It has been well said that there is no real center but the center of human purpose. Distance and direction are relative, not arbitrary. Where faith is, where love is, where pride and growth and contentment are, there is the center. And none of these are wanting in the Aroostook.

A lumberman was one day swinging his ax at the foot of a pine up in northern Maine, when a dapper little man in hunting garb came upon him and said:

"Can you tell me what region this is?"

"This, sir," said the woodsman, "is Ashland Plantation. Where are you from?"

"I," said the dapper little gentleman, "I am from New York, sir."

"From New York!" said the other. "What'n thunder makes you live so fur off?"

It is not to be denied that Aroostook County is a long way off from what is supposed to be the center. "Do you belong out through the woods?" was a question often asked of the stranger in the old days. He was referred to as "the gentleman from outside." Even now, with the conditions entirely changed, the old phraseology lingers, and the dwellers in Aroostook

speak of "going out," or of "coming in."

Early in December, 1893, in a blinding snowstorm, the last rails of the Bangor & Aroostook Railroad were laid, opening up direct communication with the

"outside." To reach the heart of the Maine woods is now comparatively easy. In the old days a long, hard journey by stage, bateau and canoe was necessary. The tourist or sportsman can now ride from Boston in a vestibuled car straight up into the wilderness, over as fine a roadbed as can be found and with all the luxuries of modern travel.

But Aroostook is a county of magnificent distances, with an area of 6,100 square miles, or one-fifth the area of the entire state. It is four times as large as Rhode Island and nearly as large as Massachusetts. Traveling steadily by steam, it takes five hours to go from Bangor to Houlton, and two hours more to reach Caribou, and the boundary line is still further north.

The population of the county when incorporated was about 9,000. The present population is about 60,000. In the last decade the county has made a gain of 11,155, or one-third of the gain in the entire state. The largest gains have come in the farming towns with less than 2,000 inhabitants. Still there is room. Of the 4,352,000 Aroostook acres, only about one-thirteenth is improved. It is no exaggeration to say that the size and undeveloped resources of this wonderful county are such that the present population of Maine could be put into the Aroostook without crowding and comfort-



Rev. and Mrs. George E. Lake, Patten, as equipped for winter service

For illustrations used in this article we are indebted to Mr. J. K. Osgood and Mrs. E. B. White of Caribou, Me., Moses Burpee, Esq., of Houlton, Rev. C. L. Parker and others, who loaned pictures.



Camp by Big Smith Brook

ably supported. No land more fertile than the Aroostook River valley can be found in New England, or anywhere. The potato has been said to be the sign and symbol of Aroostook life and prosperity. Two-thirds of the potato starch manufactured in the United States comes from Maine, the annual output being from five to eight tons. The county is immensely rich in lumber of all kinds. It has an almost unlimited water power, as yet not largely utilized.

The first settlers in the Aroostook endured all the privations incident to primitive life in a remote settlement. To get in or out was always hard and often impossible. The early records tell of ministers who took a three-days' toilsome journey to attend conference, and of women who walked ten and twelve miles over rough roads to enjoy an occasional religious service. They lived in cabins, and their food was plain and sometimes meager. An early adventurer tells the story

of arriving, just at dusk, in the dead of winter, on snowshoes at the cabin of a new settler, a Scotch Covenanter. As he had not seen a paper for a month, he insisted upon regarding the coming of the stranger as a special providence. The gude wife prepared supper of oatmeal "bannocks" and rye coffee, apologizing for what she termed the scanty fare.

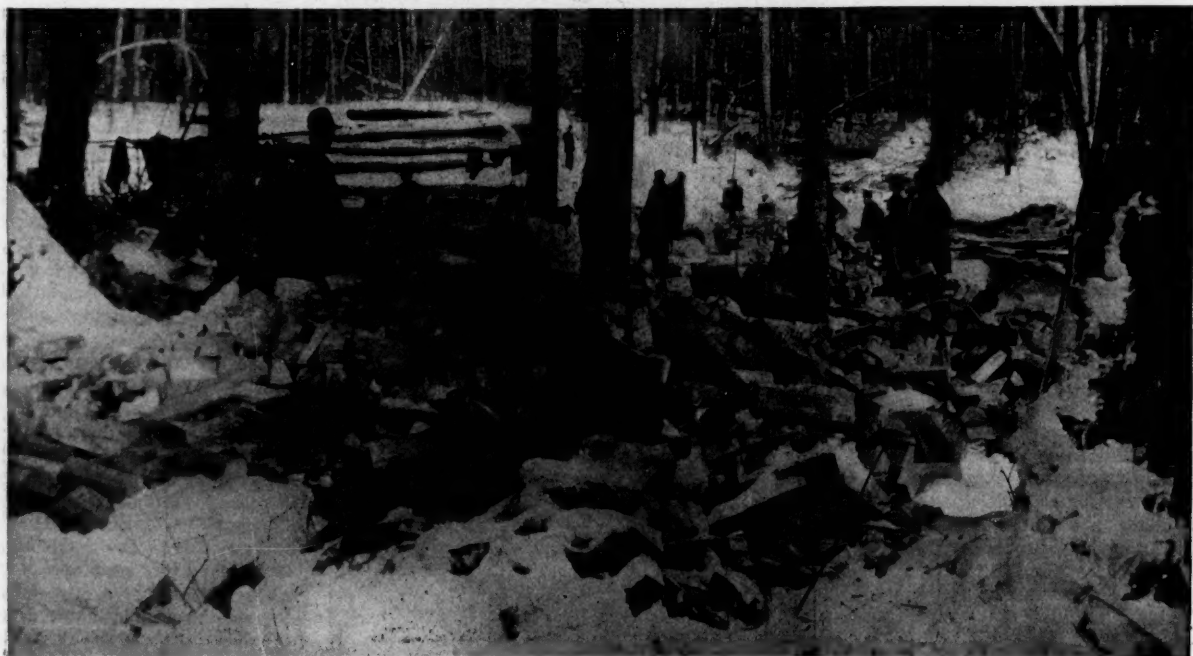
"Tut, tut, lassie," said her husband, "the Highlander is nae ashamed o' his bannocks, and I dare say the lad has eaten moony a worse meal."

Where shall we look to find a greater devotion to the cause of education than in the voluntary surrender of their farms in Massachusetts to New Salem Academy, of Lydia Trask Putnam, her son, Aaron, her two sons-in-law, Joseph Houlton and Varney Pearce, her nephews, John and Joshua Putnam, and their sister, Betsey, with her husband, Dr. Samuel Rice. Taking in exchange lands in the great Maine wilderness, they traveled

more than a hundred miles beyond Oldtown when there was not even a spotted line to guide them.

But the log cabin in the Aroostook is largely a thing of the past. Nowhere in rural New England can be found better dwellings, or dwellings better supplied with all modern conveniences. Nowhere are farmers better equipped with up-to-date machinery. The Aroostook farmer in his snug quarters, with table and cellar well supplied, laughs at the poet's description of "the long and dreary winter." He does not ask for pity. In fact, the Aroostookites have a way of saying that their only "pull-back" is to have to drag around in a wagon four or five months in the year.

Winter comes early and stays late, and the temperature runs low; but in other sections situated between the same parallels of latitude the climate is more severe. All impressions to the contrary notwithstanding, the death rate in the



M King Shoe-ls at Blocks

Aroostook is considerably below other portions of New England. The atmosphere is crystalline in purity, and filled with ozone, and the breath of the woods is a tonic. A man living in a southern county of the state, whose doctor's bills had averaged \$50 a year, moved with his family to the Aroostook. In six years he did not call a physician. This, of course, was exceptional. There are doctors in the Aroostook, and they find enough to do. But the time may come when, for a new lease of life, the invalid will turn his steps toward northern Maine, and not toward the malarial and debilitating south. An Aroostook sanitarium in the near future is not among the impossibilities.

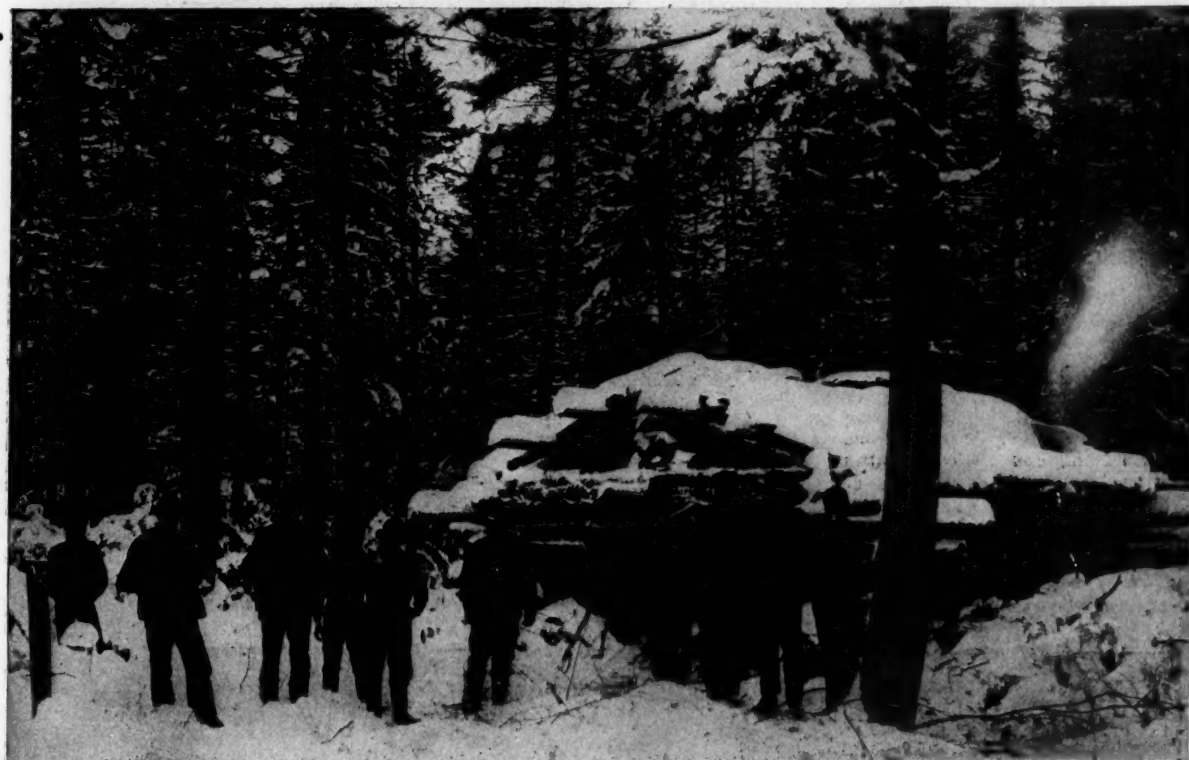
"He giveth snow like wool." A winter in the Aroostook gives one a better appreciation of that text. Isaac Watts cheerfully sings:

with plush and velvet of the daintiest white. As it keeps accumulating the low down branches droop, followed by the others higher up, and thus a tight roof is provided for the small game in which the up-north woods abound. From his snug shelter the rabbit shies out and skips away as he hears approaching snowshoes. Describing a circle, he returns to his cozy bed of leaves and moss arched overhead with fans of evergreen. And the partridges, their crops full almost to bursting with the buds of the yellow birch sweetened by the frost, fly down and dive beneath for warmth and rest. The snow is now too deep for Bruin with his short legs; he is out of sight, sleeping away the winter months in his fat and lazy content; and quite secure unless, perchance, the hunter going by sees the steaming air emerging through the snow from out his breathing hole.

generally speaking, a howling wilderness does not howl; it is the imagination that does the howling.

Only those who have been there know what it means to be in the very heart of the Maine wilderness at night in winter—the trees standing all about like solemn sentinels, every unsightly object hidden by a soft white mantle, innumerable stars twinkling above, or, it may be, the moonbeams filtering down through the branches, the silence unbroken. Such a scene is thrilling beyond expression. The effect upon the imagination is weird.

Life in the lumber camps is a special feature of the Aroostook. Suburban towns empty out their men every morning the year round, except Sundays and holidays. The Aroostook men go "into the woods" in late fall and remain till early spring. They are generously fed in camp and have an appetite and digestion



Typical logging camp

His flakes of snow, like wool, he sends,
And thus the springing corn defends.

This is something more than poetry. The snow is not a shroud for the dead, but a blanket for the living earth. We are informed on excellent authority that in a time of severe cold the soil of the earth is forty degrees warmer than the surface of the snow lying thick upon it. Unless the snow is tardy in its arrival, which seldom happens, the Aroostook soil freezes only to the depth of a few inches, and spring plowing begins two or three days after its disappearance.

City people know little of the beauty of the snow. Its virgin purity is soon gone. It mixes with the black and greasy mud, reminding us of a spirit once pure, but soiled by sin and trodden under foot. In the country it remains beautiful. In the road broken out between glistening banks, and in the open fields, it lies for weeks crisp and clean. An Aroostook snow-storm works a myriad miracles of dainty architecture. It cushions the evergreens

We are now in the home of the deer, which are very abundant, although thousands are shot every year, in open time, in this paradise of the sportsmen. Here, too, may be found the moose, the monarch of the northern woods. To see him as he stands solitary upon a hill in the clearing, his massive frame outlined against the sky, is a sight not soon to be forgotten. A beautiful sight it is to see a drove of caribou trotting by upon the river frozen into a mute stillness, their hard, sharp hoofs cutting the ice like skates and sending the snowy spray far out behind.

I stood one winter day knee deep in snow, scarcely moving for not less than an hour, far beyond the reach of any human voice, the ears strained to catch the first and faintest sound of approaching game, expecting that at any moment a deer might come within rifle shot. At such a time even the silence is vocal and noisy. Such an experience reminds one of the remark of Thoreau, who several times visited the Aroostook woods, that,

that a dyspeptic millionaire might well envy. The hours of sleep are short but sweet, with fir or hemlock boughs for a mattress. Of course the work is rough and hard, and the strain of the long days and short nights is severe, so that before the season is over weak and worthless men succumb to the pressure.

The hour of solid comfort for the lumbermen is when, after a good supper of pork and beans, with hot biscuit and gingerbread and strong tea, they gather round the roaring fire in free and easy style, and pipes are brought out, jokes cracked and the laugh goes round until the last man has tumbled in to enjoy a slumber that nothing disturbs, till the voice of the good-natured cook is heard at half-past three or four calling, "Turn out, boys!" The hospitality of the logging camp is genuine and unsurpassed. The stranger is welcome to the best and always invited to "come again."

Many of the lumbermen are religious; most of them have a way of saying that

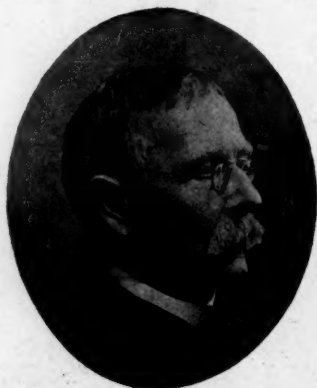


A "Stream Driving" Crew

they go into the woods for logs, not religion. Nevertheless, they respond to effort if it is not of the goody-goody kind. Aroostook pastors report a uniformly pleasant experience in visiting the camps for gospel work. At Ashland one Sunday evening fifty river-drivers gave the church a surprise party, coming in to the service unannounced in their picturesque attire. This was in recognition of kindness shown in winter in the camp.

At another time an evening meeting was held in a certain camp by a visiting minister. The trees where the choppers had been at work were covered with snow, which fell upon them in showers, so that at night they came in wet. Taking off their clothes, they simply put on shirts, drawers and socks. After supper they lighted their pipes and sat and lay around the room and on the bunks. Then the meeting was held, careful attention being given to all that was said; but the only persons who had on pants were the boss, the cook and the minister. Sunday in camp is observed fully as well as at home by the same class of men. They read, write letters, mend their clothing,

shave, cut their hair, grind their axes, and occasionally a man takes his rifle and starts off for a shoot. The religious men do not leave all their religion at home.



Rev. Charles Whittier

A pastor testifies that in one camp he noticed with delight how well the Christian Endeavorers kept their pledge. These men are hungry for reading, and papers and magazines are frequently sent in

from the towns. "I don't know how we could have got through the winter without the reading you sent," is the message of appreciation often received.

There is, at least, one church in Maine where, during the winter, the following prayer is said:

We beseech thee, O Lord, to graciously remember the men in our lumber camps. No sound of Sabbath bell will come to them. They will not enjoy the privilege of the sanctuary. Amid the stillness of the forest may they hear thy voice. Mercifully preserve them amid the dangers to which they are especially exposed. May the literature sent among them, and the gospel work done, be abundantly blessed. May the thought of wife and children, and mother and home have a restraining influence. Return them, in due time, in safety to their families.

If we accept the theory of Oliver Wendell Holmes, that it is only on a limestone formation that men can be raised, we can, in part, account for the noble character that northern Maine has produced. Almost the whole of Aroostook County is spanned by limestone. It is a singular fact that the first settlers, not aware of the excellent limestone beneath their feet, or how to burn it, bought their lime in St. John, at a cost, including transportation, of \$16 per tierce. Their houses were, for the most part, unplastered, owing to the cost of lime.

The log cabin is gone, but the pioneer spirit still lives. When the women of a village spend six day with hammers and hatchets scraping the mortar from old bricks to secure a foundation for a church it is evidence enough that the spirit of sacrifice and devotion is not yet dead. An early call for gospel volunteers for the Aroostook exhorts the theologues to labor far away from "the tinsel and flattery and criticisms of a show loving and



A "Log Landing"—logs ready to be rolled into the stream and floated down to the mills



Congregational Church, Fort Fairfield

fastidious age." The exhortation would still be appropriate. The Aroostook folks are hard working, warm hearted and open handed. They care little for tinsel and flattery.

Aroostook County is not the place where gold can be picked up. It is not a Klondike for swift gain or fortune, but it can scarcely fail to be, in the future, one of the wealthiest and most productive and delightful portions of rural New England. The farmer has but to cut

fining and wholesome, improved rural schools, a permanent pastorate and hearty denominational co-operation.

Few of the Aroostook churches are wholly self-supporting. The leading denominations are the Congregational and Baptist, the former with ten churches and the latter with twenty. The Congregationalists were the pioneers, the first church in the county being organized at Houlton in 1833. In the Maine Conference Minutes of 1845 three churches are reported with a total membership of fifty-two. The Aroostook Conference was organized at Houlton in 1846. In the minutes of 1847 Houlton is referred to as "that stronghold of irreligion"; but the "stronghold" had been shaken by a revival with forty conversions. The oldest Baptist church in the county is at Hodgdon, organized in 1835. The Baptist church at Presque Isle, organized in 1843, is the oldest church of any denomination in northern Aroostook. For a number of years the Baptists have employed as an efficient county missionary Rev. C. E. Young, who, before entering upon this service, was for eleven years pastor at Caribou. At Houlton, Ricker Institute is located, one of the most flourishing of the four fitting schools for Colby College.

cially in the smaller towns adjacent to the lumber regions. When the agents of the Sunday School Union inquired of the Baptist county missionary where they could organize new schools in North Aroostook, he was compelled to say that they would have to hunt for openings as already schools were numerous enough. Children are abundant in the Aroostook.

Perhaps no section of the state has suffered more from religious tramps and irresponsible evangelists than the Aroostook. Pastors of churches and missionary workers have found this the greatest obstacle with which they have had to contend. School districts have been repeatedly burnt over by "revivals" gotten up by the use of unsanctified methods, with a period of hot and feverish excitement and the promulgation of much error; and the last state has been worse than the first. The apostles of Shiloh have put in some of their most effective work in the county, and the evil results are manifest in church divisions and people who are "unco good." The proverbial hospitality of the Aroostook folks has been sometimes sadly abused.

No other man has been so identified with the religious development of the



Ashland in Winter

away the forest, and he finds a soil made to his hands—a soil easily worked and with an enduring fertility. A yield of 500 bushels of potatoes to the acre is by no means uncommon in the garden of Maine. Crops are seldom seriously injured by rust or rot, insects or drought. Waterspouts, cyclones, whirlwinds and blizzards are unknown. Only the hand of industry can reveal the mineral treasures that may lie hidden in the millions of acres of wild lands, the most heavily timbered region in the East. The cedar swamps of the Aroostook have long been noted, and, what is uncommon, cedar is found not only in swamps, but in the uplands and the best soil. Rock maple offers sugar in abundance for those disposed to make it. With the rapid advance of the pulp and paper-making industry, spruce and other woods, of which there is an unlimited supply in the Aroostook, are becoming more and more valuable, not less, probably, than a thousand cords being ground into pulp every day in the mills of Maine. Certainly there is no need that our young people should "swell the rivers of the West with homesick tears."

The special need of the county is for more careful and conservative business methods, an association of the people with one another that shall be more re-

It is to be feared that, for various reasons, the non-churchgoing proportion of the Aroostook population is, at present, larger than in other portions of the state. This is the testimony of those best acquainted with the facts. But Island Falls sustains the reputation of being the best churchgoing town in Maine. It is the usual thing for from sixty to seventy per cent. of the entire population to be at church on Sunday.

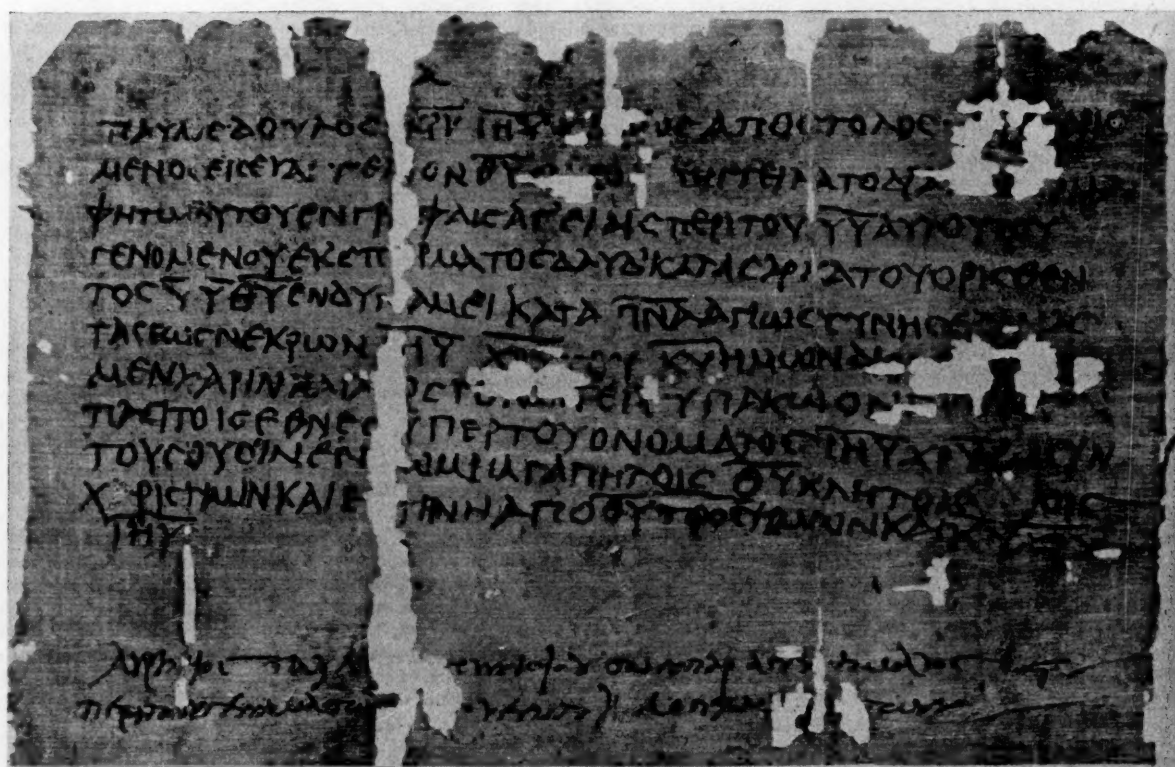
Some years ago Island Falls had a sudden boom with the introduction and development of new industries. There was a rapid increase in population and money was plenty. At once it was proposed to supplement the two evangelical churches already in the community by the organization of a third. The attention of the Interdenominational Comity Commission was called to the matter and their advice was sought. A hearing was had and all the facts carefully considered. It was decided that the community was well supplied with gospel privileges, that to form another church would be to weaken the churches already on the field, and would be a grievous waste of resources.

The Aroostook is peculiarly a county of Sunday schools. There are towns in which, in summer, Sunday schools are held in half of the schoolhouses. During the winter a part of these suspend, espe-

Aroostook in recent years as Rev. Charles Whittier of the Maine Missionary Society, sometimes called the bishop of eastern and northern Maine. His name is a household word. His genial presence is always welcome, either in the community or the home. He has visited the logging camps, has helped to organize churches and Sunday schools at various points, has solicited funds with voice and pen, and when the occasion required has, with his own hands, rendered valuable assistance in church building. The church at Island Falls is named after him, "The Whittier Memorial."



Just Shooeing Out



Earliest known fragment of St. Paul's epistle to the Romans

Discovered by the Egypt Exploration Fund

Recent Gains to Christendom from the Discoveries on the Nile

Some Rare New Testament Papyri Antedating Any Hitherto Available

BY WILLIAM C. WINSLOW, D. D., LL. D.

The wand of the true explorer touches the soil of Egypt to bring forth records "writ in stone" and papyrus still legible for translation. At the site of Oxyrhynchus the divining rod of Drs. Grenfell and Hunt, of the Egypt Exploration Fund, has performed new wonders in the fields of Behnesa. For four winters now these experts have been laboring diligently and with remarkable results. At first among papyrus scraps unearthed appeared a crumpled roll on which Dr. Hunt noticed the word *Karpheos* (mote) in uncial characters. It suggested the mote and the beam of the gospels. This papyrus proved to be the "Sayings of Jesus," which were heralded far and wide three years ago. Immediately after a papyrus of the first chapter of St. Matthew came to light. Then literally tens of thousands of papyrus fragments poured forth.

Among several thousands of these selected for expert study was a fragment containing the first seven verses of St. Paul's Epistle to the Romans. It is the oldest known text of that epistle in the world, dating back to 316. The recent arrival of this papyrus in Boston, which, with eighteen others, has been presented to Harvard University, at once renews public interest in the extraordinary discoveries at Oxyrhynchus. Altogether 118 papyri have just been distributed by the Egypt Exploration Fund among American universities.

Behnesa, the site of Oxyrhynchus, the ancient Pi-Maza, lies on the western edge of the desert, eight miles from the Nile and 120 miles south of Cairo. In the early Christian centuries Oxyrhynchus,

the capital of the nineteenth nome (district), was an important center of trade and religion. The many churches and monasteries there in the fourth and fifth centuries show that Christianity had a firm hold in the place before its official recognition. The desert air now blows over squalid huts and four picturesque but dilapidated mosques, where once a city, compactly built, covered an area of from a mile and a quarter in length to nearly half as much in width.

Among the sources of supply of so many papyri we mention two. The various remnants of Christian literature unearthed are thought to be part of a library belonging to a Christian whose books were ruthlessly thrown away during the persecution under Diocletian. And, oddly enough to our days of carefully preserved registries, a habit prevailed in the town clerk's office, then and there, of having a clearance now and then by casting into the rubbish heaps many of the older records. Baskets full of municipal, judicial, business papyri were taken from the spot.

Most of the papyri, ranging from the Roman conquest to the tenth century, are written in Greek; comparatively few are in Latin and Coptic; there are 100 Arabic papyrus rolls of from 700 to 1,000 and some mediæval paper. Three or four hundred of the papyri range in length from ten lines to as many columns each in length.

The whole field of Greek literature is covered, including a number of fresh productions to us, or of unknown productions by great writers, such as a poem by

Sappho and a comedy by Menander. One fragment sent to Harvard is from Alceus, the chief lyric poet of Sparta (B. C. 631); another piece corroborates the enrollment under Augustus, named in St. Matthew, and throws light upon the date of Christ's birth; another papyrus furnishes the most complete list of victors for a given period in the Olympian games yet discovered. In a word, the papyrus record everything ("for our learning"), from the private accounts of a peasant up to an imperial edict.

The papyrus of St. Matthew 1 is a precious bit among the treasures. It ends with verse 20 of the first chapter, thus including those words of deepest import to the Christian Church: "For that which is conceived in her is of the Holy Ghost." Sir E. M. Thompson assigns its date as 150; Grenfell and Hunt name a period of fifty or more years later. Thompson, head of the British Museum, is *facile princeps* the scholar in the world of ancient manuscripts. The papyrus supports the critical text of Hort and Westcott; it is absolutely confirmatory of our version. The papyrus of St. John 1 begins at verse 21 and ends at verse 44, excepting that verse 32 is illegible. This papyrus was in book form, in all some fifty pages, and attached to it is a fragment of chapter 20, verses 11-25, except verse 18 illegible. Its date goes back to 200. The fragment of St. Mark 10: 50-51; 11: 11-12 closely resembles the Alexandrine Codex of the fifth century, now in the British Museum. Of the fifth century also, it confirms our version of that evangelist.

The papyrus of St. Paul to the Romans, the opening section of which is reproduced herewith, is thought to be the exercise of a schoolboy at Oxyrhynchus, where like exercises from the classics have been found. It is written in a rather large and rude uncial style, and contains a few mistakes in spelling. The papyrus was tied up with other documents dated 316, and other circumstances aid to establish that as the period when it was written. If it was a school exercise, then that fact shows that the writings of the New Testament were commonly circulated at that time. The theological contractions in the St. Matthew papyrus touch an important point. If such contractions were familiar to the days of 200-250 A. D., they must have been introduced still earlier. Do they not point to the existence of a Christian literature as early as from 100 to 150?

This papyrus of St. Paul to the Romans indicates how torn and worn many of the choicest papyri are, and how expert the editors must be aside from their Greek scholarship. "The Græco-Roman Branch," under whose auspices these men on the Nile are working, is a distinct department of the Egypt Exploration Fund to discover and to publish papyri of special value and interest.

Boston, Feb. 20.

The Revival of the Future

BY REV. CHARLES M. SHELDON, TOPEKA, KAN.

The interesting question has been raised often within the last few years whether the religious revival, as it has been known in the church, should be anticipated, and prayed and asked for, by the church of today. Certain tendencies, common to the preaching of the times, have seemed to point toward a religious awakening, different in many striking respects from the circumstances which have been historically true of past revival movements. In many religious quarters, where there is no suspicion as to orthodox faith, the question is seriously raised concerning the use of past methods under present conditions. Where there has been no thought of abandoning the teaching of salvation through faith, and a complete regeneration by means of the atonement, there is an honest, and in many places positive, conviction that the appeal which formerly was made to emotion can now be better, and with more permanent results, made to the will.

It is a fair question to ask, What is a revival? Is it simply characterized by an outward manifestation of emotional feeling, generated by a series of protracted meetings or evangelistic services? May there not be just as truly a revival in the church or community if, as a result of the preaching of the gospel, men are daily and quietly living a Christian life instead of an un-Christian life?

Let me illustrate with concrete cases. Suppose I preach a sermon on the necessity of doing the Christian thing in business, of following Christ to the extent of losing money, if one cannot make money without disobeying his commands; and then suppose as a direct result of that

sermon a dozen business men in my church go down to their business the next day and begin to put into actual practice the teachings of the gospel in their commercial lives. And suppose some of these men, nominal Christians, members of the church, have not been doing the Christian thing in their money-making, and as a result begin to suffer loss in the following of Christ commercially. If these results should flow out of the application of a sermon on that subject, I, as a preacher, would consider that I had a revival in my church, and a pretty strong revival, too, even though no one of these business men had risen in meeting, or held up his hand, or come forward for prayers during a series of religious gatherings.

Again, supposing that next Sunday I should preach on the meaning of Christian discipleship in a man's civic life, and as a result of that presentation of the meaning of discipleship a half-dozen parishioners in my congregation should begin the following week to practice in their political life the teachings of Jesus, and bear the cross, and take up Christian duties in the municipality, then I should consider that I had a revival going on in my parish, and, as in the other instance, I should count it a very deep and important revival.

Suppose the following Sunday I should preach a sermon on the Christian in his relation to recreation or amusements, and as a direct result of that preaching a score of my young people who had been wasting their time and strength in questionable dissipation, called amusement, should begin to choose that week only those amusements which were truly Christian, and give the time formerly spent on questionable diversions to active Christian work; then, as in the other case, I should consider that I had a revival going on in my parish; even if not one of those young people had stood up to testify in a public meeting, or had asked the prayers of Christian people, or had declared their intention to live a more consecrated Christian life.

These illustrations will suggest some thoughts concerning the possible revival of the future. It may be that the church of Christ today will realize its greatest triumphs and its most permanent additions to the faith from the quiet, unemotional, persuasive teaching of righteousness in daily life, and of these important truths, without any protracted meetings, or even what may be called evangelistic efforts.

I do not mean to say, of course, that the regular work of the evangelist in the church is gone by. On the other hand, I most firmly believe that his work today is better understood than ever before, and the results from it may be, and are, in many instances, fully as permanent and effective as they ever were.

But for the great majority of pastors and churches I see no reason why, in the future, there should not be a daily and yearly revival of righteousness in daily life, and that will be the best revival a pastor or church can ever know.

There is no question but that we are at the beginning of a great, profound, religious awakening in the church and throughout the world. The particular form in which that awakening shall take

expression will, I most firmly believe, be the form of a practical daily application of the Christian life in places where men live, in business, citizenship, recreation, education, church training, home culture, the marriage relation, the dealings of men with men, in every human relation; and whether that awakening is produced by the steady, constant, fearless, undeviating presentation of the love of Christ to living men, or whether it is going to be produced by great gatherings of multitudes, influenced more or less by the emotions, will make very little difference with the final result.

I am inclined to believe that the revival of the future will be more remarkable for its permanent results, through the presentation of Christ as a Saviour of daily life, and that the most effective preaching of the future will be not a summons to men to accept Christ as a Saviour from punishment, as a rescuer from hell, but to accept Christ as a living source of strength and of power for the daily living of his teaching.

A revival which means, Do the things which Jesus commanded, is a revival which will bring this old world to the feet of its Lord and Master, and toward that kind of a revival in the new century, it is my deep conviction, the church of today is moving.

The real corrupters of society may be, not the corrupt, but those who have held back the righteous leaven, the salt that has lost its savor, the innocent who have not the moral courage to show what they think of the effrontery of impurity—the serious, who yet timidly succumb before some loud-voiced scoffer—the heart trembling all over with religious sensibilities that yet suffers itself through false shame to be beaten down into outward and practical acquiescence by some rude and worldly nature.—J. H. Thom.

The Worker and His Work

FROM DR. C. H. PARKHURST'S FOUNDER'S DAY ADDRESS AT HAMPTON

In reading God's Word, whether in its newer or earlier portions, we must have realized how it inherited in the temper and habit of the chosen people to recognize the distinguished people of olden time as a part of present assets, so to hold those lives in the grasp of present consciousness as to derive from them continual dividends, making each generation more affluent by such steadily maintained current of inheritance. That is one of the charms of living; that is one of the principal reasons why life is worth living—that the forces contained in it never wear out. There is not only a personal immortality of the soul, but equally undying are those energies set in operation by the soul in each stage of its career here and yonder.

A man can't live in a closet and be a world man, endowments or no endowments. He can't breathe the asphyxiating air of his own unventilated soul and be an apostle, endowments or no endowments. Peter, James and John did a great work for the world, and we are all today reaping the harvests that they sowed, but history would never have

heard of them if the great God had not come along and told them that there was a bigger sea than the Lake of Gennesaret, and that there were bigger businesses than merely fishing in the waters of that lake.

People talk about talents and lament that they were themselves left standing behind the door when genius and brains were passed around. It takes talents and a great, holy, God-enkindled purpose both to do work that stays done and that mortifies it imperishably and immovably into the rising masonry of history; and every man has as much talent as he can take care of if he will get it out of doors, where his sense of humanity will warm it and make it nimble and his sense of God will fire it and make it apostolic.

That is a good part of the secret of Armstrong's power. Most people think of nothing so much as they do of themselves. Armstrong thought of nobody so little as he did of himself. He was like Christ in the genius he had of being unconscious of himself. That, then, was why he could inspire the world—it was because he was inspired. The wide heavens, the broad future—the great God poured of their fullness into him, and so, of course, he could stand out in the midst of a tired people and a thirsty world and replenish them from the unfailing reservoir of his own supply.

Doing that is coined from one's own vitality costs. When virtue goes out of a man he is not only tired, he is spent, and doing of that kind is expensive. Much of himself as the General put into his work, still more of himself did he put into the people he worked with and worked upon. He inspired men. What the Holy Spirit does in an infinite and divine degree by getting personally inside the lives of the men he wants to work through, some men do in a finite and human degree. Mere example does not go a great way, valuable and necessary as it is, as far as it goes. It is not the example of Jesus Christ that is saving the world. There is no such thing as salvation by imitation. Christ becomes alive in men, and that is what saves them.

Your deed is a live and deathless deed, by virtue of your own impassioned vitality that you put into it, and once alive it is always alive. You can fumble over a piece of work and call it a chore, or you can breathe of your own spirit into it and call it a mission, an apostleship, that God's Spirit has anointed you to. Drudgery stops when the drudge goes; apostolic work abides after the apostle is translated.

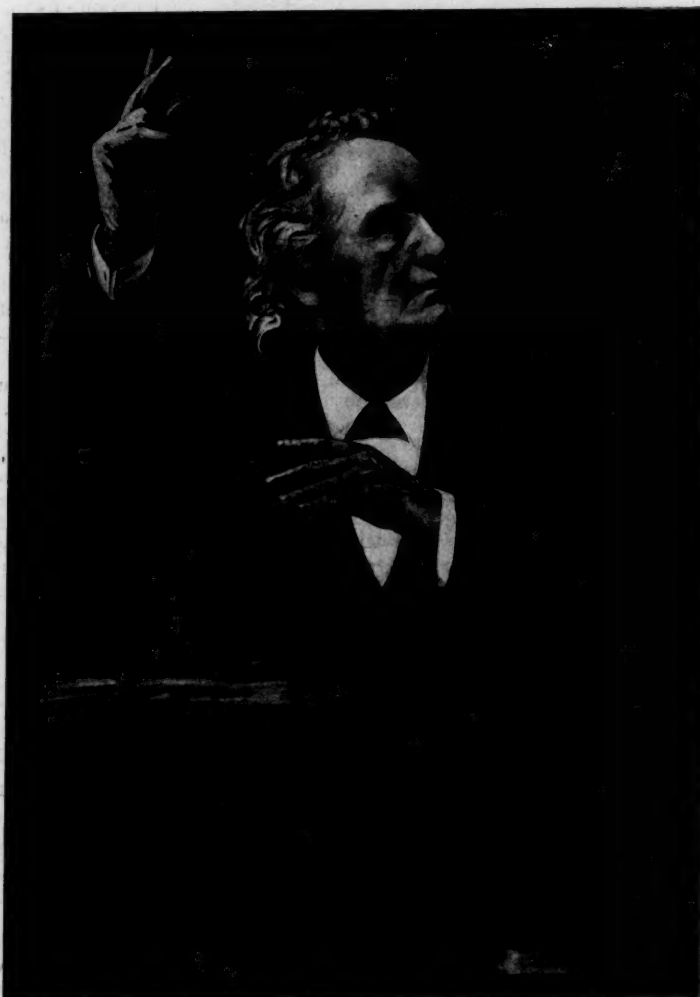
A New Window into the English Churches

With the strengthening of ties between England and America that has been so noticeable during the past few years in the realm of politics and diplomacy there has been a parallel growth of sympathy and affection between the Christians of this country and of the motherland. Indeed, it is among religious people on both sides of the water that the strongest sense of brotherhood has always been found and the surest guarantee of continuing peace between the two nations and of the largest service of the Anglo-Saxon race to the wide world. Such international gatherings as the Congrega-

tions eagerly scanned. For this reason we call attention to the *British Monthly* started in December of last year, under the editorship of W. Robertson Nicoll, that prolific creator and editor of magazines and newspapers. When Mr. William R. Moody was visiting him in the early winter, he remarked to Dr. Nicoll upon the large number of periodicals with which he was connected. "O," responded the doctor in his hesitating Scotch drawl, "I have given up a good many of them; I believe I have only five now."

But certainly upon this newest venture

Dr. Nicoll is concentrating a good fraction of his tireless energy. It is in shape almost a duplicate of *The Congregationalist*, though perhaps half an inch shorter in length and in width; each issue has consisted of about sixty-five pages, the two-column division being maintained. It is thus not far from the size of our own illustrated *Christian World* numbers. The striking feature of the magazine is the abundance and excellence of its illustrations, of which we give an intimation in cuts on this and the next page. We reproduce in reduced form the two page pictures which are a feature of each issue. The reunion of the two branches of the Presbyterian Church in Scotland was the theme of one, and this we present, together with the likenesses of Dr. Alexander MacLaren, the famous Baptist preacher at Manchester, and Dr. Joseph Parker, the stalwart Congregational leader and preacher at City Temple, London. The picture of the Scotch leaders represents the culminating moment of the great occasion, when the of-



Joseph Parker, preaching at the City Temple

Drawn by A. S. Boyd for The British Monthly

tional Council in Boston and the Pan-Presbyterian Assembly in Washington in 1899, as well as the coming Jubilee Convention of the Young Men's Christian Association in Boston next June, help greatly to promote a mutual understanding and a larger sense of kinship. Ever since our own great council Congregationalists have been more eager for tidings of Christian progress from their brethren in Great Britain than ever before. The interest taken among us in the simultaneous mission now in progress is a case in point.

Whenever, therefore, a new publication appears whose special object it is to report the religious life and work of the English churches it is sure to be anticipated on this side of the water and its

ficial representatives of the two branches of the church, Dr. Mair and Dr. Ross Taylor, were signing the act of union. All these pictures were drawn particularly for the *British Monthly*, and are probably the best obtainable of the men depicted.

Throughout the pages of the *Monthly* small pictures also of prominent men are liberally strewn, and thus we become acquainted with present day workers and thinkers in all branches of the English and Scotch Church. The choice is not confined to theologians, teachers and preachers, but laymen of prominence appear frequently, while the popular taste for a knowledge of the details pertaining to the life of prominent men is catered to more or less. For instance, Rev. Thomas

Spurgeon's children and Mrs. John Clifford are brought to view.

This will be the main value of the *Monthly*, which in some other respects is somewhat disappointing. It is so largely occupied with *personalia* that one misses the more substantial element relating to the thought and work of the churches, but in this respect Dr. Nicoll has fallen in with a drift in literature apparent on this side of the water as well as in England. It seems to us, however, that the magazine would be more serviceable, even to its English readers, if it should reflect the intellectual and missionary interests of the English Christians more decidedly. One finds hardly any allusions in its columns to what is going on in the Christian world outside of the British Isles, but perhaps such allusions are foreign to the scope of the publication, which may be intended to be only a record of British religious life and work.

There are, it is true, interesting and valuable features, particularly the pages headed Notes and Answers, in which Ian Maclaren replies to questions on various matters with the hope of solving personal problems. Dr. Nicoll furnishes a characteristically delightful page on current books, and each issue has, at least, one liberally illustrated article on some important movement or individual. The first number contained a splendid account of the Scotch reunion. Its second brought to view Free St. George's in Edinburgh, while the February number had a helpful paper on John Keble.

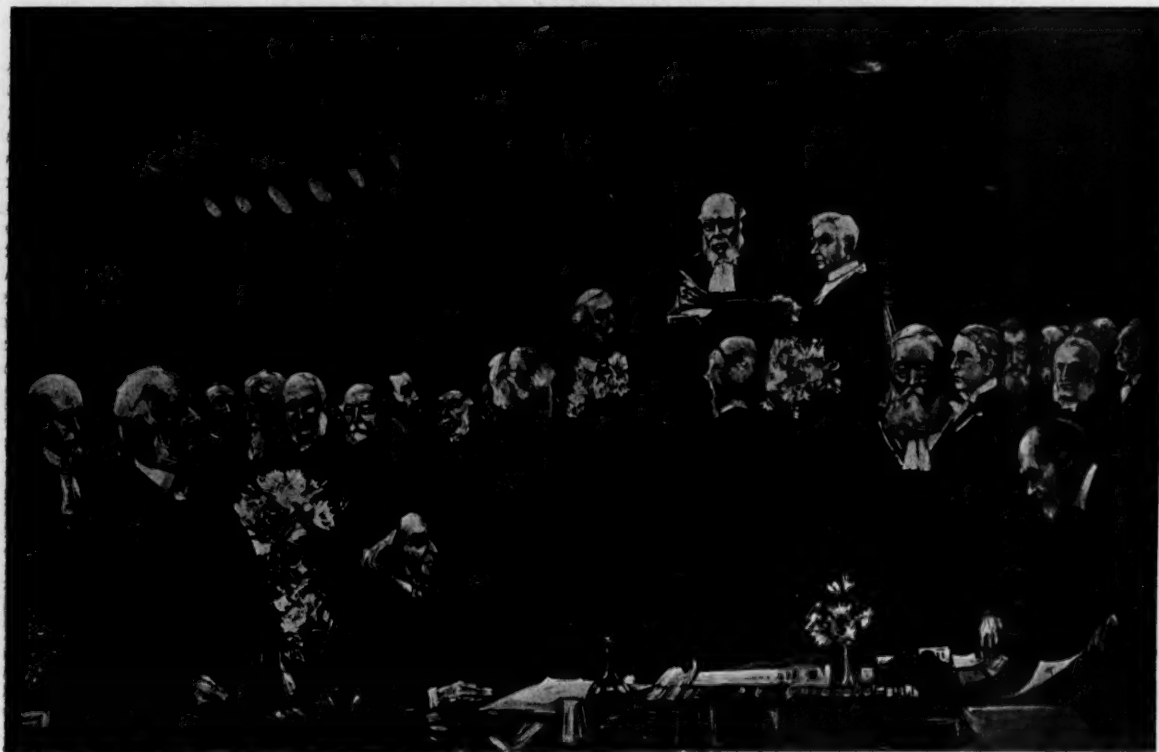
We will pay our heartiest respect to this bright addition to the religious journals of England, and wish for it large prosperity and usefulness.

Never can I forget the climacteric moment when the first moderator of the United Free Church of Scotland took his official seat. It was a historic moment. Those of us who are but too familiar with the rough-and-ready way in which matters are conducted in some English ecclesiastical assemblies can form no proper idea of the scrupulous order observed on such an occasion. The moderator was clothed in what appeared to me to be an almost symbolic dress. I could not fail to notice the degree-gown, the knee-breeches, the silk stockings, the handsome shoes, and the still handsomer silver buckles. Upon an English Dissenter the whole thing had a sort of ghostly effect. But how soon we forgot all this when Principal Rainy stood up as the center of such an ovation as was probably never offered to a minister of the gospel.—*Dr. Joseph Parker, in The British Monthly.*



Alexander Maclaren, preaching in the Metropolitan Tabernacle

Drawn by S. Begg for The British Monthly



Dr. Melville

Dr. John Watson

Prin. Hutton

Dr. Mair

Lord Rosebery

Dr. Jos. Parker

Dr. Murray Mitchell Lord Aberdeen

Dr. Ross Taylor Dr. Blair

Dr. Alex. Whyte

Dr. Olver

Dr. Wm. Robson

Signing of the Uniting Act in the United Assembly. Drawn by John Duncan for The British Monthly

The National Capital from a Religious Point of View

How Men and Women Prominent in Public Life Adorn Their Christian Profession

BY LILLIAN CAMP WHITTLESEY

The impression is constantly going out through many columns of the daily press that the national capital is a gay and frivolous city, quite given over to social ambitions and political intrigues. That there is a smart set, a lavish and sometimes offensive display of wealth by a few of the many who possess it, and a struggle on the part of others for social prestige cannot be denied.

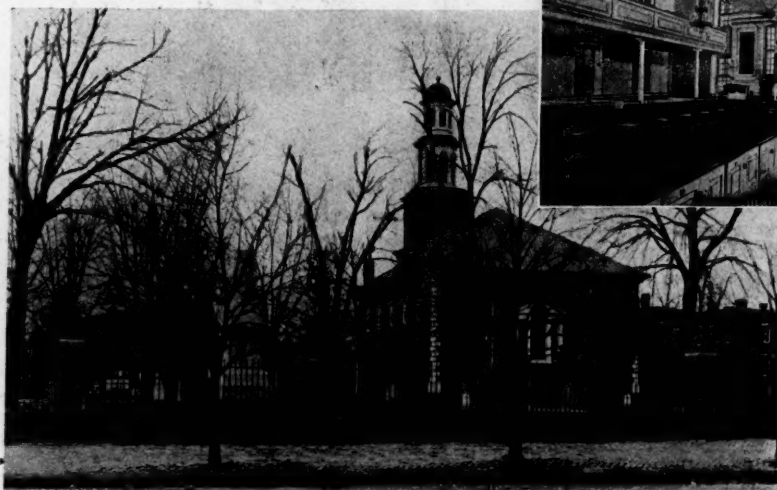
But, during the one hundred years of its national life, there has been a strong and steadily increasing religious element that bears about the same relation to the popular notion that a broad, majestic river does to the fog which hangs over it, and which alone is seen at a distance. The causes that have given rise to this false impression are the same that are constantly provoking to faith and good works. The fierce light that beats about a throne focuses at the seat of government. It is the light flashing from a thousand pen points.

During a session of Congress nearly two hundred persons are entitled to seats in the press galleries, which means that they are telegraphic reporters for some daily paper; many represent more than one, and not a few large syndicates. Then there is a small army of letter writers for papers and periodicals of all sorts. Think of the acres of paper and miles of typewriter ribbon used in telling of people and events in this one second-sized city. It stands to reason that gossip, exaggeration and invention must take up a large space, and in that the religious and philanthropic life has no part. Again, because it is the capital, the would-be officeholder, the man with a patent, the woman with a claim flock here, in too many cases with high hopes and low funds. Sometimes they are stranded, and there must be homes and asylums where they can be

taken care of and hospitals if they are ill. Many conventions are held here, because every one likes to come to Washington, and some of these are in the interest of benevolence, temperance and other good causes. There is a demand upon the general philanthropies far in excess of government aid and much greater than in other places. The churches must always struggle with the constant procession of life, which moves more rapidly here than elsewhere. Struggle bravely met means growth

the pastor's wife, sits in it now. Whenever Mrs. Cleveland attended that church, she was shown into it. During the Pan- Presbyterian Alliance, which was held in this church, all the delegates, home and foreign, wanted to see this pew.

General Grant's church home was at the Metropolitan Methodist Church. It



Christ Church, Alexandria

George Washington was one of the first vestrymen and owned a pew



is near neighbor to the First Presbyterian, of which President and Mrs. Cleveland were members, where Dr. Sunderland was pastor for more than forty years, and where Dr. Talmage had his recent pastorate.

and development; witness the many churches, hospitals, schools and college and university buildings.

This region is full of places of sacred memory. One of these shrines is Christ Church at Alexandria, where General Washington was once a vestryman. There one may see the very pew, No. 5, in which he sat, and note the plain but beautiful interior of the church, which has not been changed since his day. The New York Avenue Presbyterian Church cherishes Lincoln's pew. When some years ago the auditorium was re-seated with handsome oak pews, Lincoln's was put into place just as he used it. It is the seventh from the front, on the right-hand side of the main aisle, the small, dark one in the picture. Mrs. Radcliffe,

The spires of these churches point to the time when Four-and-a-half Street was in the residence section. That was nearly fifty years ago, and the Metropolitan Methodist will soon celebrate its semi-centennial. It was built with contributions from all parts of the country, and was intended as a sort of national church home for Methodists called here on business or pleasure. Several of the pews are designated by the names of different states. Gen. U. S. Grant and Chief-Justice Chase were upon the original board of trustees. The only chimes of the city are here, and one of the bells is inscribed, Julia Dent Grant, wife of U. S. Grant, President of the United States of America; another, Nellie Wade Colfax, wife of Schuyler Colfax, Vice-President of the



JOHN HAY
Secretary of State



WILLIAM MCKINLEY
President



JOHN D. LONG
Secretary of the Navy



Metropolitan Methodist Church

can doubt the source of that serenity of mind that has carried him through the great burdens of the past four years. The crowds of strangers who always seek the church that the President attends are quite sure, not only of seeing him, but invariably hear good sermons. Dr. F. L. Bristol is a fearless, orthodox and able man.

Many other churches could be pointed out as the places where Presidents, from Washington to McKinley, have worshipped. At least four have been regular attendants at historic St. John's Episcopal. General Garfield was not only a member of the Christian Church, but often spoke for the congregation when there was no preacher or regular pastor. A church edifice and a large hospital are his memorials here. Ex-President Harrison, on his occasional visits, seeks his former place of worship at the Church of the Covenant.

When Bishop Satterlee came here from



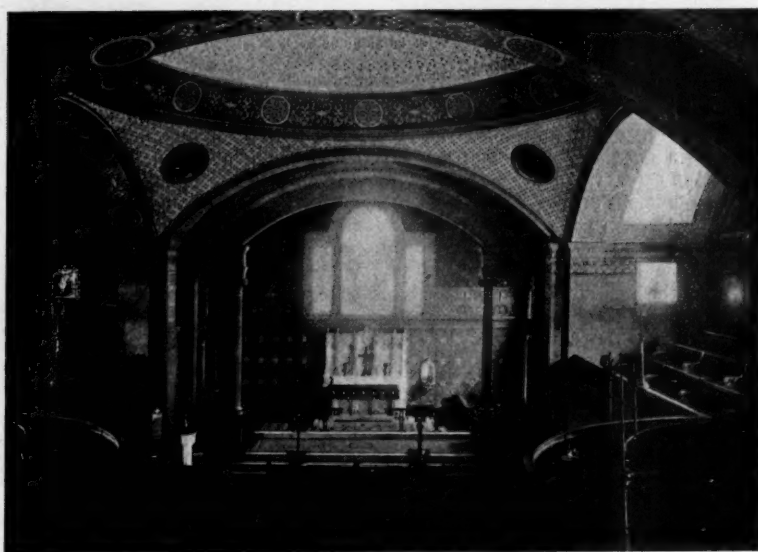
New York Avenue Presbyterian Church

Lincoln's Pew, the dark one middle aisle right

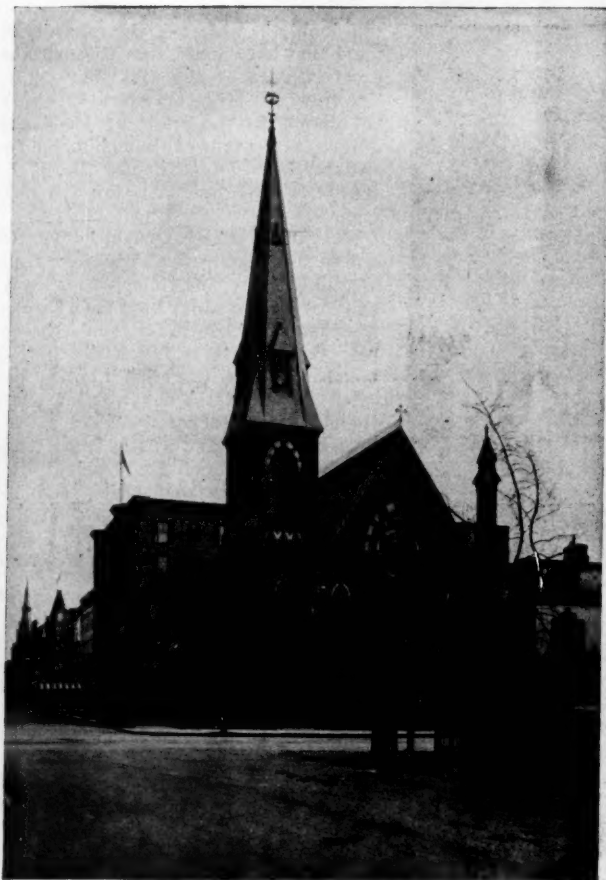
United States of America. The gift of a Baltimore gentleman was a pew always to be set apart for the use of the President. It is the fourth from the front on the left-hand side of the right-hand aisle. Another gentleman from the same city gave one for the Vice-President, and a third, for the Chief Justice, was the gift of some one in New York.

It is a matter of interest that General Grant occupied his for eight years, Vice-President Colfax used his four years and Chief Justice Chase sat in his as long. This is the church that General Logan attended, as a large tablet at the right of the pulpit indicates.

After a lapse of twenty years the President's pew was again occupied by the head of the nation, another soldier, but a man of peace as well. Who that has observed President McKinley's regular attendance at morning service, his devout participation in the singing and recital of the Creed, his attention to the sermon



St. John's Episcopal Church



All Souls' Unitarian Church

New York a few years ago he stated in public that, rather to his own surprise, his first impression of Washington was that it is a church-going city, where the Sabbath is at least outwardly kept. His constant and arduous service is for the deepening of the religious life. From the home of the diocese at the Pro-Cathedral on Capitol Hill to the cross of peace planted on the Episcopal Foundation in the extreme northwest, the strong, stalwart, first Bishop of Washington is a power. He and Mrs. Satterlee have been interested in a missionary loan exhibit recently arranged in an Episcopal parish hall. It was for the purpose of arousing interest and spreading a knowledge of missions, and was really a three days' symposium on foreign missions.

The length of many of the pastorates in the city is quite remarkable. The work of the churches goes steadily on, undisturbed by political changes, and the same leaders hold their congregations through successive administrations. Dr. Butler of the Lutheran church has had over forty years of active service here, which includes a chaplaincy in Congress. Dr. Powers of the Vermont Avenue Christian Church has been here for twenty-five years, and looks as though he might stay for twenty-five years more. He was chaplain of the Forty-seventh Congress and is now the secretary of the National Congressional Temperance Society. He speaks of the improvement which is to be seen in the lines of temperance and Sabbath-keeping. It would now be considered a disgrace for a man to be seen upon the floor of either House under the influence of intoxicants; some years ago it was not an infrequent spectacle. Dr. Green of the Calvary Baptist Church

of the city do not need to change, as their congregations are changing all the time.

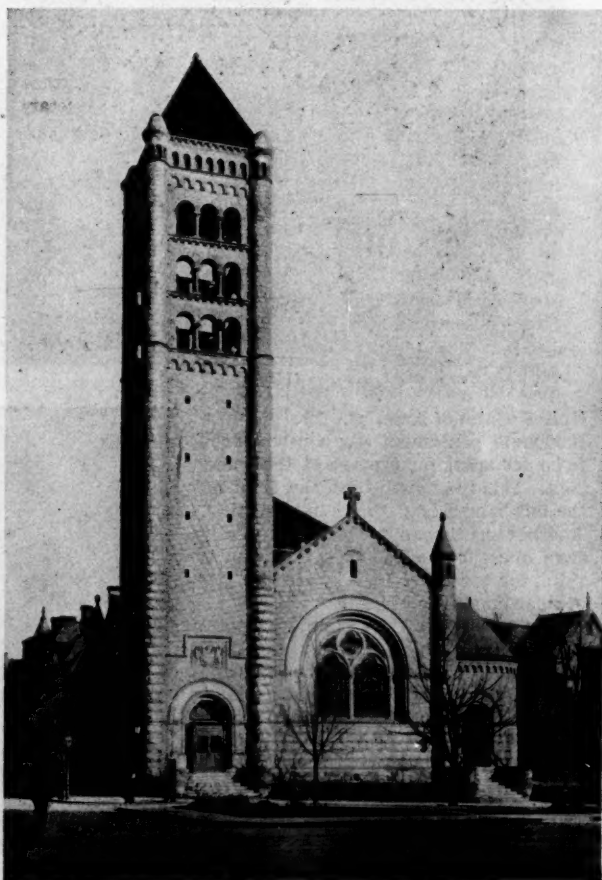
The same continuance in well-doing is true of well-known Christian men connected with the colleges. President Rankin at Howard crowns the years devoted to the great brotherhood of man, which includes all races. President Galaudet has put his life work into Galaudet College. Dr. Egan of the Catholic University is but one of many shrewd and gifted minds working for that strong center of Christian culture.

The average intelligence in the various churches is high. There are a large number of college-bred men and women here. The proportion of leisure time is greater than elsewhere. Government office hours, except for the higher officials

has celebrated his twentieth anniversary. His church has one of the largest Sunday schools in the country in a model Sunday school house. Dr. Newman is just completing his sixteenth year at the First Congregational. Dr. Hamlin has been with his people at the Church of the Covenant nearly fifteen years. Dr. McKim has been at the Epiphany more than a decade, and Dr. Eliot at the Ascension is another veteran in service. These, and many more, have organized the work of the churches and have wrought together in harmony for the best welfare of the city. A Presbyterian divine who has preached here for about a quarter of a century says that the pastors

and those immediately connected with them, are not as exacting as in other lines of business. There is more time for culture, for the philanthropies and for church work. Scientific societies flourish, reform and improvement clubs abound, and the churches are sub-divided into auxiliary circles, each with some good cause as its center. Committees from different denominations unite in such general matters as the Anti-Saloon League, the Central Union and the People's Mission, etc. All legislation bearing upon moral questions, either for the District or elsewhere, is keenly watched. Local option prevails and a strong effort is made to have the temperance and Sunday laws enforced. Comparatively little profanity is heard on the streets. The recent Roberts case in Congress, the passage of the anti-cannabis bill, the question of the sale of liquor at the Capitol are matters in which many good citizens of the District have bestirred themselves, and have had a voice if no vote.

Next to the pastors the most useful and influential men in the church are the many active men of affairs, whether in private business or in such positions of Government service that their tenure of office is permanent or for long periods, who have allied themselves with its different interests. Many of the same minds that plan and carry out such a great pageant as the inauguration work as indefatigably for their churches and in the Y. M. C. A. The president of the latter is the senior partner of the largest department store in town. He brings to the association the same attention and discipline that has made him successful elsewhere. With him are associated such workers as Dr. Merrill E. Gates, secre-



Church of the Covenant

tary of the Board of Indian Commissioners, and General Bird of the army. The present building is a great aid to the extensive work of the association.

The president of several business organizations, a man of many interests, is also the president of the Men's Club in one of the churches. It is conceded that Washington has the best and cleanest municipal government in the country.

The president of the board of three commissioners who govern the District of Columbia, Mr. Henry Macfarland, the able correspondent of the *Boston Herald*, is a consecrated Christian. He finds time to superintend a large mission Sunday school, and shows a keen and heartfelt interest in the charitable organizations of the District. His recent addresses at the White House on the occasion of the Washington Centennial and before the meeting of the District Presbyterian Alliance were heard with great satisfaction. Ex-Commissioner Wight is also a Sunday school superintendent. Mr. Justice Harlan and Mr. Justice Brewer both lecture in the law schools, and besides being among the nine most influential expounders of the law both have large Bible classes in their respective churches. Judge Peelle of the Court of Claims leads a men's class of large membership. I have known a congressman's wife, who had many domestic and social duties, devote the leisure of her Sunday afternoons, month after month, to a ragged little group of colored boys in one of our missions.

Not a few of the scientists are church attendants. The chief of the Weather Bureau is also a Presbyterian deacon. The director of the Geological Survey is a church trustee. The chief signal officer is a pew holder at the Unitarian church, as are Secretary Long and Senators Hoar and Chandler. Lieutenant Skinner, who has just sailed as chief of the party of astronomers who will observe the eclipse at Sumatra, is one of the trustees of the Congregational church and often spends the early part of the evening at prayer

meeting and the remainder star-gazing at the observatory.

The name of the Secretary of State appears in our hymnology, and the Christian



Endeavorers do not forget that he wrote the Invocation Hymn for their International Convention, held here in 1896. He and the Attorney General are attendants of Presbyterian churches, and the Secretary of Agriculture is as true to his principles here as when he lived in Iowa and placed the impression of his sterling character upon his students. Chief Justice Fuller and the Assistant Secretary of the Navy have both

been office-holders at St. John's Episcopal. This is the place also where Sir Julian Pauncefote attends, and where Admiral Dewey and many army and navy officers own pews. Mr. Justice Brown is a Presbyterian. Mr. Justice White and Mr. Justice McKenna are usually at one of the services at St. Paul's. The majority of the diplomats from Christian countries are likewise Catholics, and their favorite place of worship seems to be St. Matthew's.

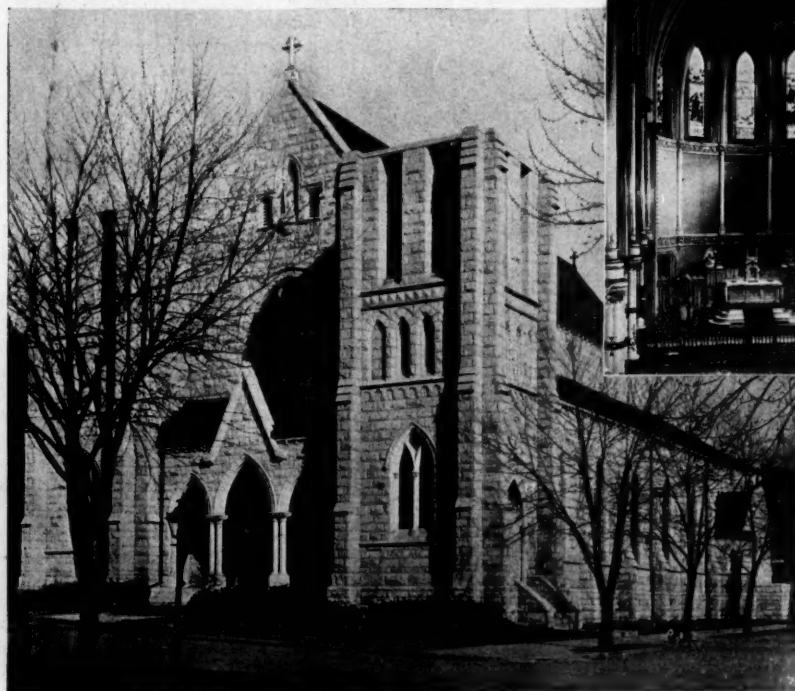
Senator Knute Nelson of Minnesota is a Lutheran. Senator Dolliver, the son of a Methodist minister, is true to his heredity and attends the Foundry Church, while Senator Kyle, who was once a Congregational home missionary, seems to feel more at home in that fellowship than elsewhere. Senators Frye, Hale, Cullom, Burroughs and others are Presbyterians in good and regular standing. The Commissioner of Indian Affairs has been, during his official life, vestryman at the Ascension. The Treasurer of the United States, the Inspector General of the Army and a number of others whose titles stand for official character are professedly Christian. The pastor of ex-Secretary Foster, not long ago, said of him that he was one of those always to be depended upon at the midweek service.

Among those retired from active ministerial and other professional life, and others who, having money and leisure, come here for their winter homes, are many who delight to lend a hand in good works. Mr. Welles of New York, the veteran Sunday school worker, is an ardent doer and giver, and still at seventy-five fires a teachers' convention with something of his own zeal. Prof. John Chickering is about as busy preaching and lecturing as before he retired from his professorship a couple of years ago. Ex-Civil Service Commissioner Lyman rarely misses a day's call at the hospital of which he is a trustee. Rev. Dr. Sheldon Jackson is in no

sense retired and has very little leisure, but he manages during his short winters here to get in a good many missionary addresses, besides urging the needs of the Alaska Indians upon the proper committees of the powers that be.

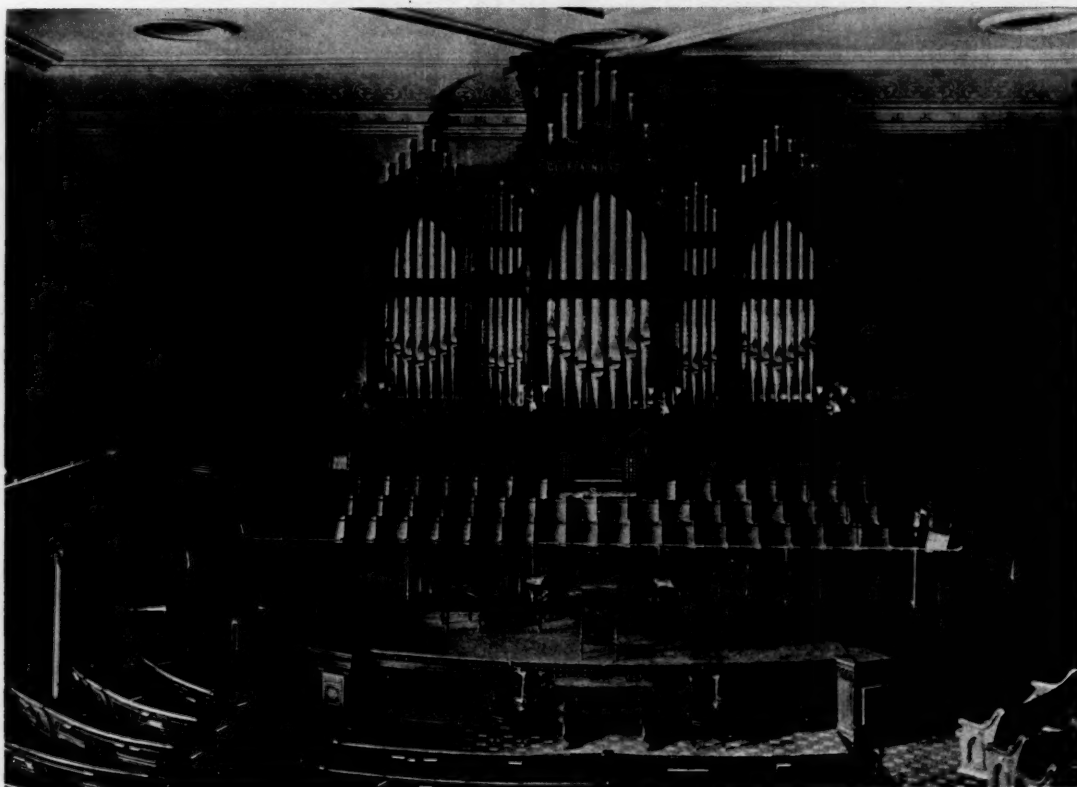
The average congressman is here for so brief a period that his influence on the religious life of the place is not strongly felt. There are, however, exceptions. A church which now numbers 850 members is the

outgrowth of a mission school superintended by a congressman from Indiana. Two other members of the House somehow found time to serve on the building committee which erected the Vermont Avenue Christian Church. Among its present members are Representatives S. J. Pugh of Kentucky, E. D. Crumacker of Indiana, Champ Clark of Missouri, and Thomas W. Phillips and W. H. Graham of Pennsylvania. The leader of the majority, Hon. S. E. Payne of New York, is a Baptist, and



St. Paul's Catholic Church





First Congregational Church

Hon. Mr. Richardson, the leader of the minority, has a church home here. Representatives Brosius and John Dalzell of Pennsylvania, F. M. Eddy of Minnesota, R. W. Miers of Indiana, E. B. Lewis of Georgia, J. C. Needham of California, with many others, are usually found in their several churches at the Sunday morning services. Representative Littlefield of Maine follows closely in the footsteps of his conscientious predecessor in all right causes. Mr. White of North Carolina, the only colored member, attends the Fifteenth Street Presbyterian, and his children are members of that Sunday school.

The oldest temperance organization in America is known as the National Congressional Temperance Society. It came into being sixty-eight years ago, in the old senate chamber of the Capitol, now the Supreme Court room. Through all these years it has lived, because in every congress a band of senators and representatives, sometimes as few as twelve, again as many as one hundred, have enrolled themselves upon the side of temperance and have fearlessly stood for it and other moral reforms. Among its

charter members were Hon. Lewis Cass, its first president, Edward Everett and Daniel Webster. Upon its roster are the names of Rufus Choate of Massachusetts, Henry A. Wise of Virginia, Millard Fillmore of New York, Franklin Pierce of New Hampshire, James A. Garfield, Henry Wilson, William Windom, John A. Logan and Nelson Dingley. The annual meeting is held in some large church on the Lord's Day nearest Feb. 22; the exercises are full of interest, the audience equal to the seating capacity of the house. The officers who have been serving the past year are: president, Hon. W. W. Grout of Vermont; vice-presidents, Sec. John D. Long, Senators Frye and Kyle and Representatives Pugh of Kentucky, Lloyd of Missouri, Littlefield of



Justice Brewer's Bible Class Room

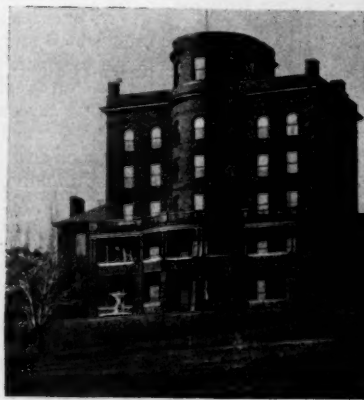
Maine, Snodgrass of Tennessee, Lamb of Virginia, Talbert of South Carolina, Dahle of Wisconsin and J. T. McCleary of Minnesota.

At a recent symposium on the Religious Outlook of the Twentieth Century addresses were made by a Jewish rabbi, a Unitarian minister, who spoke for the liberals, and Rev. F. W. Wines, D. D., assistant director of the census, who spoke for the orthodox. Dr. Wines is well known for his work for, and sympathy with, the defective classes. He speaks as an optimist, long experience with the sad and the erring leads him to feel that there will soon be a great awakening of brotherly love, which shall break down both the pride of intellect and the pride of wealth. In spite of his constant supervision of a great bureau he finds time to preach sermons, make addresses and write papers. Just now he is actively interested in the meeting of the National Board of Charities and Reforms, which is to be held here in May.

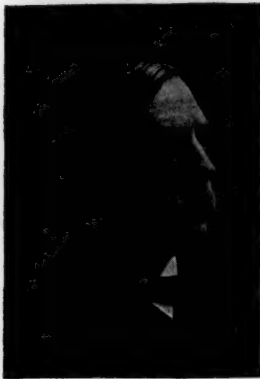
A goodly company of notable women, by deed, word, pen and gift, are helping on the world's best progress. To mention the name of Miss Clara Barton is to speak of one as retiring as she is renowned. Miss Alice Fletcher combines Christian ethics with the science of ethnology, and can as happily address a home missionary meeting as preside at



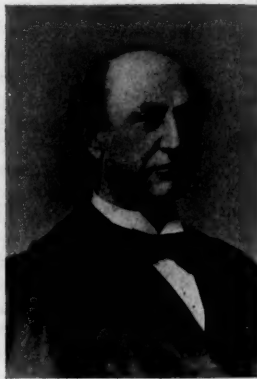
F. M. C. A. Building



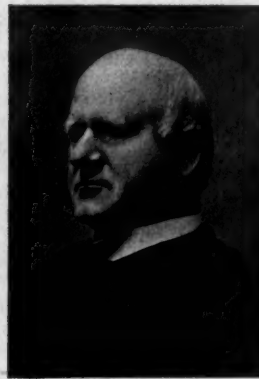
Garfield Hospital



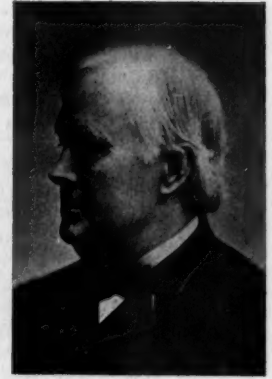
WILLIAM P. FRYE
Senator from Maine



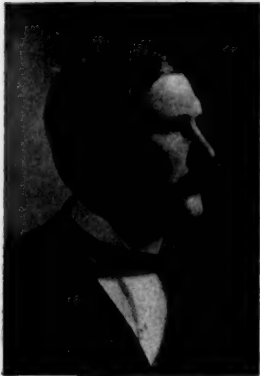
DAVID J. BREWER
Justice Supreme Court



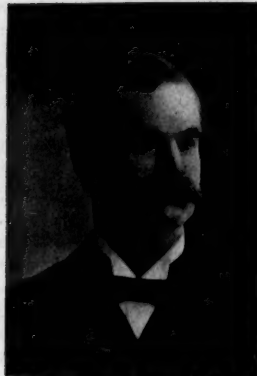
JOHN M. HARLAN
Justice Supreme Court



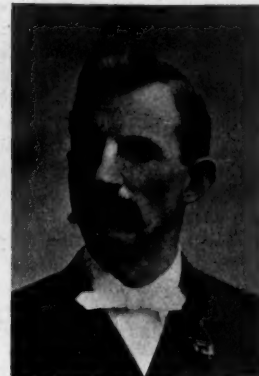
GEORGE F. HOAR
Senior Senator, Massachusetts



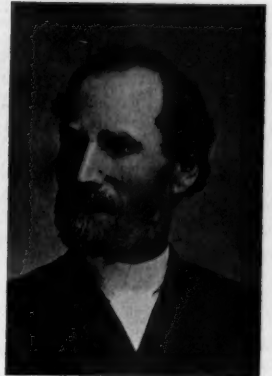
JONATHAN P. DOLLIVER
Senator from Iowa



CHARLES E. LITTLEFIELD
Congressman from Maine



J. D. RICHARDSON
Congressman from Tennessee



WILLIAM W. GROUT
Congressman from Vermont



JOHN W. FOSTER
Ex-Secretary of State



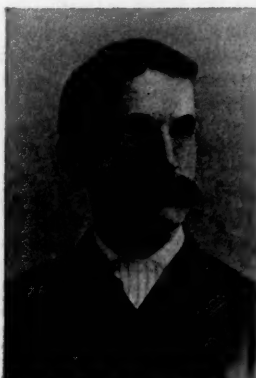
CLARA BARTON
President American Red Cross



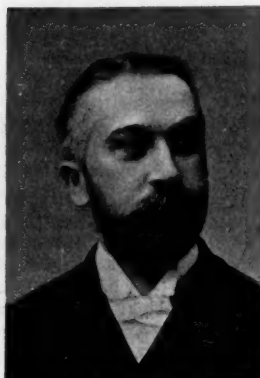
MERRILL E. GATES
Secretary of the Board of Indian Commissioners



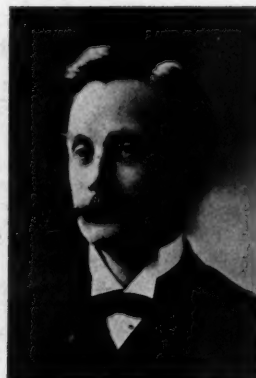
HENRY MACFARLAND
District Commissioner



REV. S. M. NEWMAN, D. D.
Pastor First Congregational Church



REV. TUNIS S. HAMLIN, D. D.
Pastor Church of the Covenant



REV. F. L. BRISTOL, D. D.
Pastor Metropolitan Methodist Church



RT. REV. HENRY V. SATTERLEE, D. D.
Protestant Episcopal Bishop

an anthropological society. The wife of Mr. Justice Harlan is president of the Woman's Christian Association. The wife of Mr. Justice White was for years the president of the Tabernacle Society, which provides vestments for churches unable to procure them. She was the donor of the beautiful Hoffman windows at St. Paul's. Mrs. Carter of Montana is the very active president of the auxiliary board of Trinity College, and it is to her earnest efforts that its fine beginning is largely due. Mrs. Fairbanks of Indiana is president of the Woman's League of the National Junior Republic. Mrs. Teller of Colorado is always interested in religious work. The Sabbath Alliance has her name, as well as that of Mrs. Shiras, with many others. The wife of the commandant at Fort Myer, after a visit to Porto Rico, gathered funds to equip a hospital, and saw that they were properly expended.

Mrs. Hearst's local benefactions are all-embracing, from several free kindergartens to the beautiful building known as the Hearst School for Girls at the Episcopal Foundation; from assisting some struggling artist to assuming all the expenses of the first Mothers' Congress. Verses by Mrs. Merrill E. Gates, Mrs. Satterlee, Mrs. Bertha Gerneaux Woods, such books as *The Bishop's Shadow* by Mrs. Thurston and the stories of Miss Mabel Thurston, her daughter, are fountains of sweet waters. The gifted daughters of Rev. Dr. Sewall of the Swedenborgian church have rare ability in designing ecclesiastical decorations, and their conceptions, wrought out by Messrs. Tiffany, are aids to worship in several churches in different parts of the country. A number of the ministers' wives are not only giving themselves to the work of their own parishes, but join in the general charitable and philanthropic work of the place.

Three, at least, of the several hospitals are materially assisted by guilds of faithful women, who are constantly at work raising funds. The Foundling Hospital, the Children's Country Home, the Newsboys' Home, the Home for Incurables and a score of other good causes are kept before the public by concerts, lectures, entertainments of all kinds, including rummage sales, euchre parties and dances. The methods may be questionable, but the object is altruistic. Teas are given in handsome homes and tickets received at the entrances of beautiful grounds and sumptuous drawing-rooms, because their owners have for a day or a night given them over to a committee of some mission or guild. On the day of the Feast of St. Joseph—I think it comes in the early spring—an interesting scene occurs at the Home for the Little Sisters of the Poor. Catholics of high official station in the diplomatic corps, as well as under our own Government, ladies and gentlemen of wealth and fashion, go to the home and, donning caps and aprons, serve a bountiful dinner to the crippled and the aged whom poverty has landed in an institution.

Among the kind and thoughtful things are the daily readings and concerts for the blind in one of the rooms at the library. They have become so popular that often the number of spectators is many times that of the sightless. Vol-

unteers cheerfully call for those who sit in darkness and bring them to the reading-room and then guide their steps back to their homes.

To the Christian lover of his country it is a pleasant thing to notice the art distinctively religious. Sunshine and snowflakes fall upon the majestic statue of Martin Luther standing as at the Diet of Worms, with the Bible in his hand. The sculptor French has given the face of Dr. Thomas Gallaudet, as he teaches a little deaf girl to form her first letter, an expression almost divine. The sentences written in letters of light upon the walls of the library, the figures of apostle, sage and prophet are placed aloft above all the wisdom and learning of man. In the Capitol itself the figures speaking best of purity and fearlessness are those of Roger Williams, with his hand outstretched in blessing, and Père Marquette in the graceful dress of a monk. Surely the cross has had a thousand-fold more influence in our short history than the sword. By the side of our ablest statesmen and warriors may well stand the messengers of the gospel of peace.

One-third of our population is colored, and their churches must be a factor in the religious life of the capital. Within a generation they have evolved in a large degree from the crude, noisy yet powerful meetings that were a legacy of ignorance and superstition. Some of the church buildings are very large and generally extremely plain. A few are modern and tasteful, the most of these are badly in debt. But plain or pretentious, they are full. The colored people dearly love to go to church. Besides being by nature devout, it is to the great mass of them their club, the only place to show off their finery, and the greatest excitement and dissipation of the week. The educated pastors are succeeding in bringing method into the services and in establishing a relation between church-going and observance of the commandments. In congregational singing they will always excel their white brothers and sisters.

The sober side of Washington life is, after all, the best and the happiest side. Never in its history were the powers that make for righteousness so strong, never were opportunities for high patriotic Christian service so many or so well met. The sojourner here for a longer or a shorter period loses much if he fails to give his influence towards making this beautiful city the most Christian seat of government in the world.

Justice to the Native Christians of China

THE QUESTION OF INDEMNITY FROM A NOVEL POINT OF VIEW

BY REV. H. P. PERKINS
Missionary of the American Board

A missionary finds upon his hands, in all degrees of dependence, several hundred dispossessed Christians. They have been stripped of everything but life, yet they must be kept on the charity list just as short a time as possible. No aid will be of permanent good which does not result in their re-establishment as legally protected members of Chinese society.

To secure these two results, what better method, wherever it was feasible, than this of direct appeal to the people?

The rapidity with which this indemnity was gathered indicates to our critics some cruel form of coercion. To those who have lived among the Chinese it indicates a conviction and a confession that the Boxer cause had failed, and that both foreigner and convert are recognized as having rights in China. While that question was pending, when the hostile officials were openly working with the Boxers and the friendly officials were powerless, the right of the native convert to even so much as life was doubtful. When the plundering began, it is not strange that the village people did nothing to defend their neighbors, or that they often were glad to share in the plunder. But when the question was decided by the armies of the allies, these same people, who lived near enough to Peking to know which side had won, were no doubt the first to think of the plan which was followed. As to the size of this indemnity, all we can hope for is that it is large enough to restore some small fraction of the refugees to their holdings. The large majority of them will have to suffer severely.

It is beyond question that almost all the foreign residents in China have been persuaded by the events of the past year that the common interests of China and the other nations demand freer intercourse with China, and this must be safeguarded by the just but firm vigilance of the stronger nations. The last few years of her history have shown the world that China is, politically, a minor, which fact, while it calls for something better than force from the older governments, does also give to force an important place. Force used unjustly, even by Christian nations, is a barbaric thing. But force which is the expression of the purpose of society to execute justice and good will is a Christian thing. It ought not to be necessary to state that this is what he is thinking of when the Christian missionary uses the word.

As illustrations of this necessary force let me quote from two reports lately received. Rev. J. W. Lowrie writes of the punitive expedition to Paotingfu: "The reasons for it have been published in proclamations and all the people made aware of them. The city is terrified by the presence of foreign soldiers, but too proud to really seem humbled with the punishment, severe as it is—three chief officers beheaded, one degraded, several temples blown up, city towers the same, and the city fined 100,000 *taels* (ounces) of silver." That man is yet to be heard from who cares to declare that he considers this an excessive penalty for the murder of sixteen Americans and English, scores of Chinese, and the destruction of their public and private property.

The second report is that of a Chinese, who writes for 400 fellow-sufferers: "We beg most respectfully to express our sincere and hearty thankfulness. We are natives of Kiangnan provinces. Our homes are in Peking. During this war we have greatly suffered, and all our private properties have been destroyed. . . . We solicited protection from the allied Powers. The American commander-in-chief, Gen. A. R. Chaffee, kindly offered

to afford us protection on our way to Tientsin. Upon hearing this news all our families cried for joy. . . . General Chaffee sent a band of sixty soldiers and many other followers under the command of Captain Baddock to protect us. During this journey we were kept from harm by the care of the said officer and did not meet with the slightest trouble. We arrived at Shanghai a few days ago, as the American minister, Mr. Conger, and Commander-in-Chief General Chaffee have been so good to us poor mortals. We can hardly forget their kindness as long as we live. We therefore beg most sincerely to tell all our countrymen throughout the empire to take notice of the Americans. They are not only kind to us, but all our countrymen in north China have been receiving kindly treatment from them."

There are multitudes in China who are, like these 400, thanking heaven for sending the armies of the allies to China. The emperor would shed tears of joy if he could have any kind of foreign escort to Peking. And if Mr. Clemens were with him and could get to the telegraph office, the emperor would have it.

A Bird's Winter Bedroom

The ruffed grouse is one of the few birds which spends both summer and winter in the Maine woods and fields. In *The Bird Book* (D. C. Heath & Co.) Mrs. F. H. Eckstorm tells of the life of the grouse in winter. She says:

Supper gathered, the ruffed grouse seeks his bed. Sometimes he settles down in a sheltered nook; sometimes, and especially in snowy weather, he dives quite beneath the light snow and lets it fall upon him like a coverlet of down. These are his warmest nights. If he likes his quarters, he may stay beneath the snow for several days, picking up goldthread leaves, or beechnuts, or checkerberry leaves, or whatever food lies beneath the snow. Is it dark there? Not mirk dark, I fancy, but like being down cellar when the windows are blocked with snow, for the snow is translucent—a soft light comes through it as through a porcelain lamp-shade. Soft, dry snow also contains a large amount of air, so that the grouse can breathe easily under the snow.

If the storm change to rain, forming a stiff crust above him, he has, as it were, a glass roof to his house. But that he is ever imprisoned beneath the crust and dies there, as we so often read, there is little likelihood. Wherever the snow is deep, the grouse lives easily beneath the crust, wandering at will beneath it in search of food and coming out either by bursting up through it or by picking an exit in some place where the crust is weak.

The winter night must be long and tedious to the grouse, whether he spends it upon the ground or in some sheltered corner among evergreens. As he drowzes in the muffle of his feathers, he hears the harping of the north wind through the thin birch twigs, or the snap and squeal of frozen trees, crackling to the heart under the knife of the bitter frost; he hears on the crust the heavy thump of the white hare's feet or the ring and tinkle of the wind-packed drift, telegraphing the wildcat's long, soft-footed stride. The wings of his arch enemy, the horned owl, brush the fir bough over him, or he wakes from dreams of summer to smell the warm breath of a fox so near that his terror causes a delay that is almost fatal.

Surely men, contrary to iron, are worst to be wrought upon when they are hot.—*Thomas Fuller*.

The Thoughtful Use of Hymns

Lesson V. Christ in Song

By REV. EDWIN HALLOCK BYINGTON

If every copy of the Bible should be lost, how much of it could be recovered from our hymns? Here is a chance to put in practice the methods of the higher critics in reconstructing historic documents by the study of others that are based on them. This could be done most successfully with the life of Christ, for no incidents have entered so fully into our hymns as the gospel stories.

Our hymnology might say, "I live; yet not I, but Christ liveth in me," so full of his life are our hymns. In Bensen's *The Best Church Hymns*, called the best because appearing most frequently in church hymnals, you will find that more than half have Christ for their central theme, another quarter refer to him, and most of those that have no direct reference to him are based on Old Testament passages. While the same proportion does not hold in all books, you will notice, as you turn the pages of any hymn-book, that Christ is present in every part. Our hymns certainly are Christological; they would not do for a Jewish synagogue.

His birth has inspired the finest group of hymns that we possess. To add one of like lyrical merit, or equally responsive to the facts and spirit of the Bible account of his birth, will be difficult. The hymns on his death have taken a deeper hold on the human heart than any others. While the physical aspects of the crucifixion are likely to be less conspicuous, the spiritual experiences of Christ's passion will keep such hymns the most precious that suffering humanity has.

The experience in Christ's Galilean ministry which has inspired the most and best song is the stilling of the sea. Neale's superb translation of the hymn by the old Greek singer, Anatolius, "Fierce was the wild billow," Thring's, "Fierce raged the tempest o'er the deep," might be mentioned with others that are more familiar. The hymnic value of this incident may be due to its dramatic element, or because the ship on the raging sea is such a type of the storm-tossed soul, and because it illustrates the Saviour's calming and saving influence.

A glance at one of our standard hymn-books, however, shows the unevenness with which the incidents of Christ's life have been incorporated into song. His birth, death and resurrection are mentioned often, but the intervening events appear only occasionally. In one book the hymns on his death follow immediately the hymns on his birth, and in another those on his life and character in the main are subjective, scarcely referring to the events of his earthly ministry. In Schaff's *Christ in Song* there are sixty-nine selections concerning his birth, eighty-five concerning his passion and resurrection and only fourteen on his life and example.

This century probably will see this lack supplied. Hymns incorporate the aspect of Christ emphasized by the age in which they were written. Thus the Greek hymns of the first centuries, when men were considering the nature of Christ and his relation to the divine Father,

dwell much on the birth of Christ. The Latin hymns of the following centuries, when the controversies were over man and his redemption, dwell much on the death of Christ. We may expect, therefore, in this age, when the benevolent spirit of Christ is so conspicuous in countless philanthropies, that this feature of his ministry will find its way more extensively into our hymnody. It is true that almost every incident of his life, almost every miracle, almost every parable has been made the foundation of some hymn, but few of them give promise of becoming a permanent part of Christian song, worthy to rank with the great hymns on his birth and death. All the great hymns have not been written as yet.

Very beautiful are the pictures of Christ in the great art galleries, but not less striking are those to be found in our hymn-books. What is more graphic than How's "O, Jesus, thou art standing outside the fast closed door." It is to me more vivid and impressive than the paintings of Hoffman and Holman Hunt on the same theme. One of the most winning pictures is the Crusaders' Hymn, beginning "Fairest Lord Jesus"; while "Who is this that comes from Edom" is terrible, and "The Son of God goes forth to war" is thrilling. Jesus, the companion and friend, is presented in such as "Always with us," and "O, Holy Saviour, friend unseen." In these and other such hymns our effort should be to see the Christ. The lips and voice may do their part, but all is in vain if the soul fails to see him there. Well spent is an hour looking for pictures of Christ in the hymn-book.

"And when they had sung an hymn, they went out into the Mount of Olives." We often think of the praying Christ, but how seldom of the singing Christ. What an opportunity for an artist to paint a picture of Christ singing just before he went to Gethsemane, to be a companion to the picture of Christ praying in Gethsemane.

Required Work. Select five hymns on the birth of Christ, five referring to his miracles, five based on parables or other teachings, and five on his death and resurrection. Write out the first line of each and send it to me as soon as you can.

Optional Work. (a) Glance at one hundred consecutive hymns in some hymn-book, and ascertain how many contain the name of Christ or some allusion to his person, his words, or works. (b) Write in simple prose the story of Christ's birth, using only such facts as you find in hymns. (c) Describe in the same way his death. (d) Write a brief essay on "How Christ spent his time," basing it on information supplied by hymns. (e) Make a life of Christ out of hymns, having as far as possible a hymn for every miracle, every parable and sermon, and every incident of his life. If the results are satisfactory, copy them into a blank-book and entitle it *The Life of Christ in Hymns*. (f) Select ten hymns that give an excellent likeness of Christ.

Beverly, Mass.

The writers against religion, whilst they oppose every system, are wisely careful never to set up any of their own.—*Edmund Burke*.

The Home and Its Outlook

The Marks of the Lord Jesus

BY WILLIAM O. ROGERS

Not like a doubting Thomas, Lord,
Would I thy wounds fain see;
But rather share with thee thy load;
Lord give thy scars to me.

Press on my head the crown of thorns.
I'll gladly bear the pain,
If thus, like thee, I may indeed
For others rest obtain.

Touch with thy finger-tips my palms,
That nail prints there may be,
That when I minister to men
They may thine image see.

Grant that my feet may ever bear
The marks that make thine dear;
Then beautiful on mountains steep
They'll bring good tidings near.

Thrust to my very heart thy hand
And break that precious fount,
That life may flow to dying men
From this my Calvary's Mount.

Our Money Spenders The women of the United States handle the enormous sum annually of \$10,500,000,000, according to Carroll D. Wright. He estimates that two-thirds of all the money earned in this country goes into food and clothing, and since these supplies are generally purchased by women, upon them rests the great responsibility of disbursing millions of dollars. Wives and mothers and sisters ought to be awakened to the magnitude of their trust and there is need of such an article as Mrs. Welch contributes this week. Every housekeeper is a business woman and Mrs. Hetty Green—most famous of feminine financiers—is right in saying: "The successful and economical management of the house calls for the same kind of ability and judgment that is necessary to the successful management of a commercial enterprise."

The Courtesy of Attentive Hearing Preoccupation of mind may easily merge into discourtesy. We owe an attentive hearing, if we listen to men at all. Yet this courtesy of mere listening with the full mind is often denied to others by persons who would be ashamed to think themselves discourteous. They listen with preoccupied minds, or even with an impatience which becomes so evident that it amounts to an interruption. To be talking with an acquaintance and listening to what is being said across the room or across the table is an extreme form of this discourtesy, but it is really little worse than to be thinking one's own thoughts so intently that one hears as in a dream. If one is too tired for conversation, that is a valid excuse for withdrawal, but not for inattention. "I do not like to talk with Mr. X.," said a friend of a well-known man; "he asks me questions and then yawns while I try to answer them. He is polite enough to talk to me, but wipes out that politeness by showing that he thinks I am a bore." No one can talk well when conscious that the one to whom he speaks wishes he were somewhere else. Nor does the tired man or woman get the refreshment of

social intercourse unless able for the moment to empty the mind of cares and open it to fresh sensations. To be always under the shadow of a preoccupying care is a sign of mental weakness as well as an injustice to one's neighbor and one's self.

Woman's Use of Money

BY MARGARET HAMILTON WELCH

The practical education which now more than formerly is being given to the American girl is still sadly lacking in one particular. She learns nothing at school or at home, either by precept or example, of the care of money. The girl leaves her father's home with no idea of the value of money, because, as a rule, both parents have withheld from her all teachings concerning its use. Often the mother is as ignorant in this matter as is her daughter. She needs money for various expenditures, necessary and unnecessary according to her good or poor judgment, and the head of the family furnishes it to the extent of his ability and usually without explanation as to whether it comes with ease or difficulty. A trait of the American husband, which is so common as to be fairly typical, is his dislike to deny the requests for money of the women of his family.

Marriage is usually entered into with a very imperfect understanding of the money basis of the new household. This arises often from a false and foolish pride on the part of the man, and wrong ideas, obtained through false education, on the part of the woman. In any other partnership the common assets of the firm are fully understood by all the members and the expenditures scaled accordingly. This should be the case with that closest and most permanent partnership—married life. Every woman should know the extent of the family income, should know its changes from year to year, and be prompt to adjust the household life accordingly.

Said an intelligent woman to me once: "I make it a rule of my married life to buy the things we need. They get paid for somehow and we have them. If you wait until you think you can afford a thing you will never have it." Three or four years after this remark was made the husband, who was in the employ of the Government, was temporarily suspended pending investigation into an alleged misappropriation of the Government funds intrusted to his care. The deficit was made right and the matter smoothed over, but that significant sentence, "they get paid for somehow," had an ominous sound in the light of the later happening.

The question arises, How shall girls of well-to-do families be taught the value of money? The allowance system is the first plan that suggests itself. This has its use and also its abuse. Too often it has a flexible and elastic standard. The girl has her allowance, indeed, but the indulgent mother or father adds to it so many "gifts" that these helps to the income are relied upon, and the weekly or monthly stipend becomes useless for

all purposes of thrift or adjustment of expenditure. Another possibility of the allowance plan is its tendency to cultivate miserliness, if not actual "sponging." Perhaps the girl will maneuver to save her car fare or to get a small treat at the expense of some one else, and the principle of selfishness is cultivated, to the deterioration of character. If an allowance is given, there should be a clear understanding of what it is meant to cover, and it should not be supplemented for this purpose. Above all, the girl should realize that saving her allowance of its legitimate demands at the expense of another's purse is an injury to her self-respect that she must not tolerate.

This lack of fairness and broad justice enters into more than the girl's expenditure of money. Often the wife shows parsimony to the detriment, at times, of her family's comfort. Money put aside to be spent in the household should be so spent. If care and good judgment can produce the equivalent of a dollar's outlay for fifty cents, no criticism can be offered; but the house mother must see to it that she gives her family fifty cents' worth of comfort where the dollar's worth is needed and provided for.

In every home the income which supports it should be thoroughly understood by every member of the family who will assist in disbursing it. The mother in particular, as the home maker, should know as carefully as she knows the contents of her linen closet how much money she may depend upon for the family's use. Following this, the next and most important matter is to set up the standard of living justified by the income and within a good safety margin. This should be carefully adhered to. It is another and a long and pathetic story, that of false home standards, and one which pervades all classes of society. The mechanic's wife goes to the installment house for lace curtains like those of Mrs. Over-the-Way, and the millionaire's wife sacrifices just demands in other directions to write, as her subscription to the fashionable charity, a sum as large as that which precedes it from the check-book of the multi-millionaire's wife. The relation between these false standards and the knowledge to women of the use of money is closer than is at first realized.

The question of cash or credit can only be touched upon in a general article. For women of moderate incomes cash payments are undoubtedly safer. The insidious temptations of an account are difficult to resist even by the best-intentioned buyers. Pay day comes and often brings with it a painful, if not disastrous, surprise in the amount of the total. At grocer's and butcher's it is a saving of time, perhaps, to have the bills rendered weekly. They can then be carefully looked over and mistakes rectified before they are out of mind. Weekly settlements, too, are practically cash settlements. This general rule, of course, admits of modification in the case where an income is received quarterly or monthly. Even under these circumstances, however, the weekly or fortnightly presenting

of statements of house accounts should be insisted upon.

Everybody, and particularly every woman, should keep a cash account, in which every cent paid out should be set down. If this is read over, and at short intervals, it would, in itself, be an excellent object lesson in the matter of leakages and the purchasing of non-essentials.

A single word concerning the "change pocket" of the head of the family. One man, in a burst of honesty, admitted to his wife that his change pocket would support the family if its leakages could be prevented. Dimes, quarters, half-dollars slip through it every day for things which are for the most part of no value to him and may be of positive injury, and which are not a whit of benefit to the family. It is only through the earnest, intelligent co-operation of the man spender and the woman spender that the family income can be properly and wisely disbursed.

Most persons, now, even the most conservative, admit that women are needed outside the home as well as within it. The present and growing perfection of the material domestic machinery gives the home woman a chance to bring her energy and her mentality to bear upon wider issues. She is the philanthropist, the sanitary inspector, the school board officer, the political scientist in many ways and she is constantly confronted with the fact that the principles of business underlie every department of her activity. The hospital or the asylum, the industrial school or the indigent home must all be conducted as business enterprises or they will not flourish. Over and over again the woman of today is confronted by a need for some knowledge of money, the mechanism of exchange, banks and banking, investments and the like, and she is wise if she relieve her ignorance of these matters promptly and as thoroughly as may be.

Sunday Reading for Young People

We have had a few replies, although not as many as we could wish, to "Pastor's" request for the names of books along the lines of biography, history and science, suitable for Sunday afternoon reading for children. Here are some volumes which have been suggested and we should be very glad to print the titles of any others which may be recommended.

With Christ at Sea (and other books), by Frank T. Bullen.

Chamberlain's In the Tiger Jungle and In the Cobra's Den.

Drummond's Tropical Africa.

The Fairyland of Science, by Arabella Buckley.

The Book of Golden Deeds, by Charlotte M. Yonge.

W. V.'s Golden Legend, by William Canton.

James Gilmour and His Boys. (Letters of Gilmour to his sons.)

Martin Luther (in Heroes of Reformation Series), by Henry E. Jacobs, D. D.

The quieter and more undisturbed our little ones are, the more freedom they are given to wander in the fields and play in the brook and dig in the ground, the less they are occupied with exciting sights and complicated toys—elaborate dolls, puzzling contrivances that need winding up, perfect mechanical inventions that require no labor of small hands to complete them—the more normal and rational human beings are they likely to become, and the more complete and unfettered will be their development.—*Nora Archibald Smith.*

Closet and Altar

I have called you friends

According to the usual measures of friendship, 'tis with those that are like, yea, with equals. How transporting should it be to thy soul that the great God should entertain and strike such a friendship with thee, so vile, so rebellious and abject as thou wast. How wonderful a thing is this! And even surpassing all wonders! Is it after the manner of men? How far, herein, are his ways above our ways and his thoughts above our thoughts even as the heavens are above the earth.

—*John Howe.*

In one word, Christianity is personal friendship with Christ.—*William M. Baker.*

There would be no real happiness for us if we could not love God with a full and assured certainty that we were loved and accepted by him; the gift of his Son is his best and most precious gift.—*James Hinton.*

There is no sorrow, Lord, too light
To bring in prayer to thee;
There is no anxious care too slight
To wake thy sympathy.

Thou who hast trod the thorny road
Wilt share each small distress;
The love which bore the greater load
Will not refuse the less.

There is no secret sigh we breathe
But meets thine ear divine;
And every cross grows light beneath
The shadow, Lord, of thine.

Life's ill without, sin's strife within—
The heart would overflow,
But for that love which died for sin,
That love which wept with woe.

—*Jane Crewdson.*

Not merely consolation, but the God of consolation; not merely peace, but the God of peace.—*Madame Guyon.*

Christ has good things to say of the church of Ephesus, and he who rejoices in the truth dwells on these good things first. It is well worth while to observe here the graciousness of the Lord, that he puts thus in the foremost place all that he can find to approve; and only after this has received its meed of praise, notes the shortcomings which he is also compelled to rebuke.—*R. C. Trench.*

His love hath neither brim nor bottom; his love is like himself, it passeth all natural understanding.—*Samuel Rutherford.*

Heavenly Friend and Lover of our souls, who art risen from the dead that we might live to thee, so move our hearts to love and righteousness by the indwelling of thy Holy Spirit that we may grow continually more worthy of thy friendship. Make us strong against temptation, quick to discern the indications of thy will and ready to follow in the way of right. May we be happy in our service, patient in waiting, triumphant in assurance of thy loving purpose. Come as a friend to share our joys and sorrows, and make us partakers of thy thought and work. For thine is the call which we have heard and thine is our heart's love forevermore. Amen.

An Idolater

The baby has no skies
But mother's eyes,
Nor any God above
But mother's love.
His angel sees the Father's face,
But he the mother's, full of grace;
And yet the heavenly kingdom is
Of such as this.

—*John B. Tabb.*

Aunt Octavia's Threat

BY FRANCES J. DELANO

Miss Octavia Todd was not fond of boys. When she chanced to meet one on the street she would draw herself up to her full height and pass him by as if he were her bitterest enemy. In retaliation the boys called her "Meeting-House Todd"—a name which her extreme height and solemn mien suggested to them.

It was on account of this antipathy that the village people held up their hands in horror when little Reuben, after his mother's death, came to live with Aunt Octavia. Miss Octavia had hoped, when Reuben first made his appearance in the Todd household, that he would prove a credit to his maternal ancestor; but, alas! there didn't seem to be a drop of Todd blood in him. He was a boy, nothing more; he could whistle before he had arrived at the dignity of trousers and a noise was the delight of his heart.

One day Reuben came home from school blowing vigorously on a cornet. Miss Octavia, hearing the sound, felt that the last drop had been added to her overfull cup. Next to boys, she hated musical instruments. Reuben's father had been infatuated with a fiddle, so Miss Octavia often declared, and had neglected his own and his wife's health. Now they were both dead, and Reuben left for her to bring up. Miss Octavia had said many times that she would as soon Reuben took to drink as to musical instruments. "What's that?" she snapped, as Reuben turned in at the gate.

"It's a cornet," exclaimed Reuben, eagerly. "Junius Allen gave it to me for four live turtles and a fox skin."

Miss Octavia eyed the boy fiercely. "Going to turn tramp and play tunes for a living?"

Reuben was too absorbed in his cornet to notice the sarcasm. "Just listen, Aunt Octavia," he shouted, and, raising the instrument to his lips, he sent a volume of sound out across the quiet fields.

The joy in his eyes was not reflected in Miss Octavia's stern visage.

"If I hear that thing again, or ever catch a sight of it in this house, I'll write to your Cousin Rebecca to find a place for you in some institution. Now I mean what I say."

Reuben sat down on the lower step and looked up at his aunt; his face was full of eager curiosity. "What kind of a place would it be?" he asked. "Would it be in the city, where there are steam whistles and big crowds, and?"

Reuben didn't finish his question because Aunt Octavia had slammed the door between him and her. He began to polish his instrument on his coat sleeve. "My! isn't she a beauty?" he exclaimed. "I'll bet I can play Hello, My Baby as

good as Junius Allen; he can't play a straight tune to save him." Reuben raised the cornet to his lips, then, remembering his aunt's threat, he took it down again. "I wonder what an institution is. I think," said the child, reflectively, "that an institution would be in the city. Of course there's boys in it, else Aunt Octavia wouldn't send me there; and if there's boys, then there'd be noise, and I could play on a cornet and do things. Jiminy! wish I was there."

Suddenly, while Reuben was dreaming of a life in an institution, the whistle of the evening train came echoing across the fields and woods. All his life Reuben had loved the scream of an engine. Four times a day the train went whistling through the little village where Aunt Octavia lived—two short whistles and one long resounding one that seemed to Reuben like a glorious invitation to life and liberty. Tonight the blood leaped to Reuben's face as he listened, and he sprang to his feet. He forgot Aunt Octavia's existence. All he had to do now was to answer. He raised his cornet to his lips and sent forth a note that was no mean echo to the engine's call.

That night, while Reuben was dreaming of engines and crowds and hurdy-gurdies, Aunt Octavia wrote to Cousin Rebecca.

Three weeks later Reuben and his Aunt Octavia started for Boston. Mrs. Rebecca Seabury met them at the station, and Reuben was seated between his aunt and his cousin and driven slowly through the streets. Miss Octavia looked straight before her. Mrs. Rebecca glanced often at Reuben, and Reuben, whose heart was leaping within him, tried to see both sides of the street at once.

Cousin Rebecca turned to Aunt Octavia. "Would you mind stopping a few moments up town?" she asked. "I am obliged to do an errand."

"Not at all," said Aunt Octavia.

"Will you accompany me? It may take some little time."

"Certainly," replied Miss Octavia.

Cousin Rebecca turned to Reuben.

"Would you like to come?" she said.

"No, *marm*," replied Reuben. "I'd rather stay outside."

A few moments later the carriage stopped and the two women disappeared in a store. In another moment Reuben was out on the sidewalk.

"Where are you going, sir?" asked the footman, politely.

"Nowhere," replied Reuben, briefly, at the same time starting on a run across the street dodging the electrics like the other boys. Within a stone's throw of Mrs. Rebecca's carriage he stopped and let his dancing eyes take in the situation. The clang of the electric bells, the rumble of the carts and shouts of men and boys sent the blood rushing through Reuben's veins. It was all just as he had expected and he was in it.

He put up his hand and felt of his cornet which he had hidden inside of his blouse. O, if he only dared draw just a breath on it! Just to hear it speak in the stir and thrill of the big city. He glanced to right and left. Everybody was rushing, no one would stop to notice. He drew the shining treasure from its hiding place and raised it to his lips, then, forgetting the big city and all it contained,

he fixed his eyes on the top of a building where a gilded eagle flashed in the sunlight and played the Star Spangled Banner through without a break. Never before had the instrument yielded itself so obediently to his lightest breath. Every tone was clear, pure and sweet. Far up and down the street the music vibrated, and wherever the tones were heard people stopped and listened.

It doesn't take long for a city crowd to gather, and when Reuben took his cornet from his lips and let his eyes drop to the street level he looked into the faces of a throng of people. It was in the midst of the third encore that Mrs. Rebecca Seabury and Miss Octavia emerged from the opposite building.

"What's all the crowd, Whidden?" asked Mrs. Rebecca of her footman.

"It's the boy, Madam," said Whidden, touching his hat. "I couldn't follow him, not knowing when you might appear, Madam."

"O, for mercy sake!" exclaimed Miss Octavia, peering into the carriage, "Reuben's gone."

"He's over across, Madam," ventured Whidden.

"Joseph," said Mrs. Rebecca to the coachman, "across the street."

In a moment more Mrs. Rebecca and Miss Octavia were looking out of the carriage window down into Reuben's upturned face. There was an angry glare in Miss Octavia's eyes. "He's cut out for a tramp," she snapped, "and there's no help for it. I've worked over him and worked over him. I've borne and borne. Nobody knows what I've had to endure getting along with that boy, and now I'm through with him. I've stood all I'm going to. He's no relation of ours, Cousin Rebecca. A Todd would never do a thing like that."

While Miss Octavia was talking Cousin Rebecca had her eyes fastened on Reuben's enraptured face. A man had come over from across the street and, after watching Reuben a moment, had placed a nickle on the boy's coat-sleeve. A second afterward it was spinning on the pavement. "What," said the man, "not playing for money?"

The scorn in Reuben's eyes brought a glow of enthusiasm into Cousin Rebecca's face.

"What for, then?" asked the man.

"'Cause I like to hear it," rang the childish voice. "Don't you?" Then he lifted the precious cornet once more to his lips and sent a long, triumphant note to meet the gilded eagle flashing against the sky.

While the crowd cheered, Mrs. Rebecca turned to Aunt Octavia. "Cousin Octavia," she said, "let me have the boy; I want him. I'm getting old and I'm lonely. My house is large enough to hold him and his cornet."

"Indeed, Cousin Rebecca," snapped Miss Octavia, "I've given my word that he should be put into an institution, and an institution it must be."

"And I am to select the institution?" said Mrs. Rebecca.

"Yes."

"Very well then, there is one near my house. He shall go there every day and study music, so you shall keep your promise. Whidden, tell the child we are ready."

Mellin's Food nourishes the whole system and provides for a perfect and normal development.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.



Up Stairs at Night

Your Silverware is reasonably secure from midnight dangers. The only absolute security against the daylight danger of scratching or wearing is by using

SILVER ELECTRO-SILICON POLISH

that insures the highest degree of brilliancy without the least detriment in any form.

Trial quantity for the asking. Box, postpaid, 15 cts. in stamps. It's Sold Everywhere.



L. Bod Time

dinner time, any time is a good time to use

Cordova CANDLES

They give a light that's rich and brilliant. No odor. Many styles. Sold everywhere.

STANDARD OIL CO.



Shade Won't Work

Because it isn't mounted on THE IMPROVED

HARTSHORN SHADE ROLLER

A perfect article. No tacks required. Notice name on roller when buying your shades.

ARE YOU OUT OF PAPER? YOU CAN BE SUITED AT

WARD'S

STATIONERY STORE

49 FRANKLIN STREET, BOSTON (Over 300 varieties. 15c to \$1.00 per pound.) Sample Book sent on receipt of two 2-cent stamps.

The Greatest Week in History*

X. The Prophet Judged

BY REV. A. E. DUNNING

The story of Jesus might have been written if he had died a natural death. But it would not be the gospel. For that the crucifixion is as necessary as the incarnation.

And the climax of the record is this scene, where Jesus and Caiaphas faced each other. Caiaphas slew Jesus; and Jesus, by dying, rose victorious to destroy what Caiaphas stood for. Beside that scene, Judas, the Sanhedrin, Pilate and his soldiers were subordinates merely; the betrayal in Gethsemane, the sentence in the Roman hall of judgment and the crucifixion itself were only incidents.

The meaning of that hour in the house of Caiaphas is to be found in the answers to these three questions:

1. *What did Jesus destroy?* Not the religion of the Jews, the law, as it was called. That, he reiterated with persistent earnestness, he came to fulfill, not to destroy. That is ever essential to humanity. His disciples said that in his own person he perfectly represented it.

But the law of life which God had manifested through holy men moved by the Holy Spirit had come to be taken possession of by an organization, crystallized into ceremonies, officially and authoritatively interpreted by scribes. The temple was the center of their system. The official interpretation of the Scriptures, cumbered with traditions, was made to take the place of the law of life through the tyranny of perverted conscience over its minutest movements. Worship was made a means of support for a privileged class. God's house of prayer, Jesus said, had been made a den of thieves.

Even without supernatural prescience it would seem that Jesus must have felt that a violent death was always imminent in the accomplishment of his work. For the highest good that the people knew was wrapped in the system he was to overthrow, and he was compelled to seem to antagonize the holiest convictions of those he sought to deliver, controlled by those whom he opposed. Jesus destroyed the entire Jewish system of organized religion—the temple whose veil was rent apart when he was crucified, the priesthood that ministered in the temple, the sacrifices and ritual through which the people worshiped God, the Sabbath and the sacred Scriptures, so far as they were related to the temple worship. He overthrew the Judaism which in the name of God held in its relentless grasp the reason and conscience of men.

2. *What did Caiaphas defend?* He sought to protect what the most religious and patriotic people in the nation held most sacred. He was defending the temple whose appointed guardian he was, the priesthood which God had ordained, and the nation which he must have foreseen would dissolve if its religious system should be overthrown.

Two specific charges were brought against Jesus in his trial. The first was that he had said he would destroy the

temple and erect another in its place. Had he not called the temple a den of thieves? Had he not plainly intimated that the religious system which he came to found could not affiliate with Judaism, that to attempt to unite the two was as foolish as to sew new cloth on an old garment? Had he not scathingly denounced the whole college of the priesthood, calling them hypocrites, whited sepulchers, blind guides, sons of hell? Had he not described the teaching of those who sat in Moses' seat as the shutting of men out from the kingdom of heaven by those who would not enter in themselves? The witnesses bungled in the court, but the judges knew what they were talking about.

The second charge was that Jesus assumed an authority greater than that of the priest of the Most High God. This he frankly acknowledged to be true. He had often claimed to be superior to what the Jews believed to be the divinely constituted authority of the church. Had he not said that he was above the most famous of the kings of their golden age? Had he not claimed to be greater than the temple, and Lord of the Sabbath? Had he not openly pronounced judgment on the chief priests as having higher authority than they? When, then, Caiaphas put Jesus under oath and asked him if he was the Messiah, the Son of God, he at once replied that he was, and that he would appear with the power of God to those whose authority he had denounced.

Is it any wonder that the high priest called this blasphemy, and that his associates unanimously declared Jesus worthy of death? Caiaphas said it was expedient that Jesus should die in order that the whole nation might not perish, for Caiaphas knew that if the teaching of Jesus should prevail the organization of which the chief priest was at the head would fall to pieces. Jesus said it was necessary that he should die at the hands of the chief priests in order to save the world. This record the disciples always insisted on. When they told the story of their Master's death, they said, "the voices of . . . the chief priests prevailed." And they quoted Pilate's words to Jesus, "the chief priests delivered thee unto me."

Caiaphas, then, defended against Jesus the religious organization of the Jews, which they traced back to Moses, who appointed it by the command of God; and the political organization, which could not survive apart from the religious.

3. *What did Jesus do for mankind?* He set men free from bondage to traditions of men which they claimed were the law of God, gave sight to the spiritually blind, healed those broken-hearted because they had failed to find the consolations of God, gave liberty to those bruised by the imposition of traditions which their reason rejected.

That is now the gospel. To those who have been taught that God's revelation to men ceased forever when the last book of the Bible was written, the gospel of Christ says still, "The Comforter, even

the Holy Spirit . . . shall teach you all things." To those who have been taught that divine authority has been handed down in succession to priests and can come only through them, the divine message still is, "Where the Spirit of the Lord is, there is liberty." To those religious teachers who insist on obedience to their rules as essential to salvation, Christ still says, "Ye blind guides, which strain out the gnat, and swallow the camel."

The gospel is the tidings that God comes into the life of every man who seeks to know and do his will, that he imposes no laws on man which do violence to their sense of justice, and that he comes to enlighten, not to condemn, to save and not to judge. It is the gospel of love and light and liberty. It is opposed conscientiously by men who hold to traditions and exalt institutions, and cannot believe that God speaks to any now except through them and appointed men who have preceded them.

Would men crucify Christ if he were here now in human form? This question is often asked. Some would crucify him—some who are sure they could not do such a deed. But Jesus would not be crucified. We live in a better time than any that is past. Jesus and Caiaphas are still face to face in the world. Caiaphas still believes that it is expedient for Jesus to die. But Jesus hath "abolished death, and brought life and incorruption to light through the gospel." Caiaphas is losing his power in the world, for "Christ being raised from the dead dieth no more; death no more hath dominion over him."

I would, dear Jesus, I could break
The hedge that creeds and hearsay make;
And, like thy first disciples, be
In person led and taught by thee.

I read thy words, so strong, so sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee face to face.

Wouldst thou not let me at thy side,
In thee, in thee so sure confide?
Like John, upon thy breast recline,
And feel thy heart make mine divine?

—Hon. John D. Long.

Mr. Ament Vindicated

We print these two cable dispatches, because they are now of historic importance in connection with the issue raised by Mark Twain's now celebrated, not to say notorious, article in the *North American Review*. The first dispatch is the query sent by the American Board, whose cable address is "Fernstalk." The second is Mr. Ament's reply. The officers of the American Board interpret it as meaning that in behalf of the widows and orphans of Chinese Christians settlement was made on the basis of one-third (not thirteen times) of the amount secured for damages in the case of surviving Christians:

BOSTON, FEB. 18, 1901.

Ament, Peking: Laffan's news agency reported in New York *Sun*, Dec. 24, your collecting thirteen times actual losses and using for propagating the gospel. Are these statements true? Cable specific answer.

FERNSTALK, BOSTON.

PEKING, FEB. 19, 1901.

Fernstalk, Boston: Statement untrue. Collected one-third, for church purposes, additional actual damages, now supporting widows and orphans. Publication thirteen times blunder cable. All collection received approval Chinese officials, who are urging further settlements same line. AMENT.

*The Sunday School Lesson for March 10. Text, Matt. 26: 57-68; Mark 14: 53-65. International Lesson, Jesus and Caiaphas. Abridged from Monday Club Sermons.

The Religion of an Optimist*

Dr. George A. Gordon's Latest Contribution to Christian Thought

During last autumn Rev. Dr. G. A. Gordon, of this city, delivered a course of lectures before the famous Lowell Institute. They attracted very large audiences and received general praise. They now have been much elaborated and grouped into a volume, *The New Epoch of Faith*.^{*} We have called the religious views which they embody optimistic. We do not mean that the author is a mere enthusiast. On the contrary he looks upon all sides of his theme. Self-control and caution are evident throughout. He appeals not to impulse but to conviction. But with calmness, logic and often with lofty eloquence he asserts and proves that the world is growing better, that men gradually are gaining clearer and truer conceptions of God, that the very hindrances of Christian faith are overruled in its ultimate support, and that the signs of the times unmistakably point to the more general and glad acceptance and service of Jesus Christ in the coming years. Believing this heartily as we do, we are doubly glad of so masterly a statement of the truth.

To discover and announce the chief significance for faith of the past century is its declared purpose, and it assumes, as it properly may, that the religious view of the universe is true, that God is present in human life and works for distinct ends, that human progress is real and that man's world possesses imperishable worth. Any who dispute these assumptions are not addressed. But upon this basis the author goes on to show that the central, principal fact of the nineteenth century has been the growth of the idea of humanity, the unity of the race, which was an insight of religious genius. The obstacles and aids to the development of this conception are pointed out and weighed successively. The writer's historical sense is manifested in his brief but telling studies of the French Revolution and of the poetry of Burns and the general influence of literature in their relations to the topic, and his sensitiveness to modern, present conditions is apparent in what he has to say of Socialism, science and its transformation, missions and the influence of the United States.

Then he passes to the new appreciation of Christianity, the religion of man and the revelation of God in Jesus Christ. In the new view of the Bible, doing away with hindrances to faith and establishing it upon a firmer and enduring basis, more valuable for spiritual ends than the old, and in the providential disintegration of old orthodoxies and heterodoxies alike, out of the truths of which a new and purer faith is being formed, he sees solid progress and ample ground for confident expectation of the final victory of the gospel over human hearts. The chapter on The Discipline of Doubt is especially fine and helpful, particularly the closing portion which enumerates the services of doubt to faith in eliminating superstition, in giving to the negative mood its best possible expression, in bringing about the reorganization of knowledge, and in

promoting a new spiritual realism. The following chapter, on The Return of Faith, also is striking and emphasizes nobly the facts that it is not merely a reaction but an evident return to the God and Father of Christ and to humanity.

We have alluded already to Dr. Gordon's sense of the important relation of history to his discussion. This gives its special subject to one entire chapter, The New Help from History. The witness of the past in relation to conscience and the religious instinct is summoned fearlessly and used with convincing and at times picturesque results. His recognition of the place of humor in theology and religion is as apt and forcible as it is novel. It is a distinct and effective feature of his argument. In his closing pages he ventures to state his anticipations. His

and what he has done, is an example of the way in which God keeps his covenant with man."

The volume exhibits the fruits of wide study, profound and original reflection, frankness in reaching and declaring conclusions, the largest sympathy with mankind and the most reverent and tender spirituality. Absolute loyalty to God in Jesus Christ is evident everywhere. The critical spirit is not absent but is uttered gently even when sharpest in significance, with the exception of the allusions to Calvinism. Dr. Gordon seems to us to fail to appreciate sufficiently the immense services which Calvinism has rendered to Christianity. If it be conceded as positively as he claims that its work is done and that it has lost its hold upon thoughtful minds, his condemnations of it, in spite of his occasional concession to it of great qualities, are too sweeping and severe. In this instance he seems to fall below his standard of exact justice. He takes plainly the ground of the final reform and restoration of all men, and his attempted discrimination between his position and that of the Universalists is to us, at any rate, a distinction without a perceptible difference, as, indeed, he seems in one passage to suspect. But in fairness it must be admitted that the tendency of Christian thought of late years has been towards his position rather than away from it. He points out clearly the service which Unitarianism has rendered in spite of its defects, while he foresees its future decline.

We have said enough to indicate his general theological position. It is that of the advanced school of thinkers who discard much of traditional theology. But to everything which is essential to human salvation and to the truth about God in Jesus Christ and human relations to him, Dr. Gordon is firmly loyal. His view of probation may startle some, but, if carefully weighed, will be found reasonable. Life is a probation, as he admits, but it also, as he avows, is something more. However one may disagree from him upon this or that subordinate point, it cannot fail to be conceded that his book will go far to clear up confusion of mind, to establish faith, to inspire holy living and to encourage spiritual assurance for the future.

We cannot omit to call attention to the remarkably elevated and impressive style of the volume. It is finely suited to the great theme. It renders sometimes abstruse reflections crystalline and pungent. Often it is brilliant, and often truly eloquent. Many epigrammatic utterances condense a great truth into a single sentence, e. g., "Truths are anchored off shore; the shallows do not allow them to come in"; "We do not go to God to have our best ideas set at naught." "The sense of humor demands that the epic poem shall come out of the epic character." In its way, this volume certainly will prove one of the foremost books of the year, and, even if for dissimilar reasons, all schools of Christian thought will thank the author for it heartily.



Rev. George A. Gordon, D.D.

forecasts are not too daring because reasonable and cautious. They are based upon uncontradicted experience. He believes that the sense of humanity will increasingly dominate all human interests, including the forms of religious belief. "The new creation in the Spirit is a truth of history. The new man has been an individual fact for ages; the new social man is slow in coming, yet is he on the way hither." The influence of Christianity upon humanity is to become more conceded and controlling. "More and more Jesus Christ must become the organ through which God is conceived and through which man's worth for God is determined." The education of man is the final end in life. "The idea of human life in this world as an education will more and more take the place of the idea of probation. . . . Human life is here on trial, but this is not the whole story." And his final prophecies are that "an ethical view of life of the utmost rigor, combined with an unrestricted hope for man, will more and more dominate the Christian mind," and that at last "all contradictions of human hope will prove but mightier fulfillments of it. . . . The contrast between what the early believers expected that Christ would do,

* Houghton, Mifflin & Co. \$1.50.

The Literature of the Day

A Bird's-eye View of Modern Europe

Prof. C. M. Andrews of Bryn Mawr has edited in one volume a students' edition of his excellent work, *The Historical Development of Modern Europe from the Congress of Vienna to the Present Time, 1815-1897*.^{*} We commented on its two separate volumes when they appeared originally, but we are glad to take this opportunity to commend the work once more. It is eminently readable and supplies genuine pleasure as well as instruction. It also is exceptionally keen and discriminating in describing individual characters and careers, e. g., those of Napoleon III. and Cavour. The patriotic, if not always overscrupulous, schemings of Cavour in order to force through to realization his ideal of Italian political unity and the strange blending of statesmanship with folly and vacillation in the French emperor hardly could be made more distinct. The rise, progress and results of the Crimean War afford Professor Andrews another well-handled opportunity of untangling intricate threads of policy and weaving them into a lucid, informing story.

No effort is made to cover the history of each European nation at length and those which have had little to do with the course of events are dismissed with brief but sufficient notice. It is the nations which have acted and had experiences to whom space is given. The chosen method, also, is that which studies a given movement, such as the rise of Prussia, as a connected whole by itself, finishing one such study before taking up another, even at some sacrifice of strictly chronological contemporaneity. This certainly has the immense advantages of lucidity and completeness, which leave distinct, lasting impressions upon the reader's memory. Military campaigns receive little detailed attention, their purposes and results, rather than their daily history, being dwelt upon. In general, the author takes this broad, statesman-like view of his theme, leaving to writers of a different school the minute narratives of military maneuvers and conflicts. He also discards biographical details for the most part. But his purpose—to set forth and explain the great movements of the century in European politics—is carried out finely, and older readers, as well as the students more especially in the writer's mind, will prize his book.

The New Books

* * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

The New Epoch of Faith. By Rev. G. A. Gordon, D. D. pp. 402. Houghton, Mifflin & Co. \$1.50.

Encyclopedia Biblica. Vol. II. By Rev. T. K. Cheyne, D. D., and Rev. J. S. Black, D. D. Macmillan Co. \$5.00.

How to Promote and Conduct a Successful Revival. Edited by E. A. Torrey. pp. 336. Fleming H. Revell Co. \$1.50.

In addition to the editor, Rev. L. A. Banks, Rev. E. P. Hammond, Rev. A. C. Dixon, Mrs. M. N. Van Beusehote and others have contributed chapters. Extracts from Mr. Spurgeon's utterances also are introduced. Some

* G. P. Putnam's Sons. \$2.75.

sixty pages contain suggestive texts and outlines of sermons. The combination makes a haidbook for those who desire to bring about revivals in churches and congregations. Most of the suggestions made are temperate and cautious. The danger of mechanical effort and of too great dependence upon special methods is not overlooked. We believe thoroughly in revivals, but cannot help feeling that the use of such a book as this should be governed by a discretion not always in evidence.

A Rosary of Christian Graces. By Alexander MacLaren, D. D. pp. 300. E. P. Dutton & Co. \$1.50.

Twenty-one sermons, in the eminent author's familiar manner. Blend wise interpretation and application of Scripture with large wisdom, experience and reverent spirituality. Withal soundly practical and pertinent to daily living.

Bible Characters. By Alexander White, D. D. pp. 245. F. H. Revell Co. \$1.25.

Short, pithy, suggestive studies. Not specially learned nor always careful to interpret the Scripture elaborately. But rich in pertinent spiritual applications. Free and at times almost brusque in style, yet impressive. A readable, helpful book.

Sunday Afternoon Stories for Home and School. 2 vols. By Edward E. Hale. pp. 314, 310. Lend-a-Hand Record.

More than fifty short, practical and often touching stories, full of interest and inspiration. No one can read them without being prompted to nobler living and better, more unselfish service. Meant primarily for the young, but appropriate for all.

The Teacher's Commentary on the Gospel According to St. Matthew. By F. N. Peloubet, D. D. pp. 380. Oxford University Press, American Branch. \$1.25.

Dr. Peloubet brings to his task an experience of twenty years in making and gathering Notes on the International Lessons, and he furnishes in compact form what Sunday school teachers most want in their study of the gospel of Matthew. This is a commentary for the average student of the Bible, but is not less valuable for the scholar who would use it to prepare lessons for Sunday school classes. The sectional divisions, chronology, maps and tables are carefully prepared, reliable and helpful.

BIOGRAPHY

Huldreich Zwingli. By S. M. Jackson. pp. 519. G. P. Putnam's Sons. \$2.00.

One of the series of Heroes of the Reformation. A biography and historical study and to some extent a statement of Zwingli's teachings. Embodies results of thorough independent study. Considerable material in the way of notes and *excursus* is offered for special students. Includes Zwingli's sermon, which was the earliest printed defense of the Reformation begun in Zurich, and also his confession of faith. Is sympathetic but not eulogistic and shows conscientious, wise discrimination. Zwingli's theology is neither defended nor condemned, but his services to the Reformation are given chief attention. He is not ranked as the equal of either Luther or Calvin, but his conspicuous ability and usefulness are made very clear. Prof. J. M. Vincent has contributed a valuable chapter, a historical survey of Switzerland before the Reformation, and Prof. F. H. Foster one on Zwingli's theology. The book is finely illustrated.

William Penn. By George Hodges. pp. 141; *Thomas Jefferson.* By H. C. Merwin. pp. 164; *Peter Cooper.* By R. W. Raymond. pp. 109. Houghton, Mifflin & Co. Each 75 cents.

Three excellent books. Fine examples of brief but comprehensive biographical narrative. Condensed yet sufficient. Well proportioned and graphic. Learned but written popularly. Leave clear pictures in mind which evidently are as accurate as agreeable.

FICTION

The Story of Burnt Njal. By the late Sir G. W. Dasent, D. C. L. pp. 333. E. P. Dutton & Co. \$1.50.

Translated from the Icelandic of the Njals Saga. Originally published in English in 1861. The preface and introduction of the

first edition are much abbreviated. Important as a historical picture and also a thrilling romance of elemental passions and usages. Full of daring adventure, shrewd scheming and spirited combat. Throws strong light upon customs and laws of Iceland in early times. Fine characters appear as well as ignoble and they are contrasted skillfully. Affords a vivid picture of a simple, rude and fiery people in the eleventh century, whose crude civilization none the less was full of interest and not without many noble and beautiful qualities.

Eastover Court House. By H. B. Boone and Kenneth Brown. pp. 317. Harper & Bros. \$1.50.

The first of a dozen American novels to appear one by one monthly during this year. To be chiefly by new native authors. This one deals with Virginian plantation life since the war. Its strength lies in excellent representations of character. The plot is simple and without special features, but the story has real power and much interest.

The Sacred Fount. By Henry James. pp. 319. Charles Scribner's Sons. \$1.50.

A psychological study of flirtation, not to say intrigue, among the members of an English house-party. Too intricate and intense for most readers, and intolerably dull for more. A few, of a peculiar mental organization, may be able to follow its tortuous windings intelligibly, and may like it as a piece of work. But it exhibits good labor wasted on a trivial and somewhat unwholesome theme.

The Heiress of the Forest. By Eleanor C. Price. pp. 382. T. Y. Crowell & Co. \$1.50.

A charming romance of old Anjou in France in the days of Louis XIV. The nobility and the peasantry and life in an old castle and a famous abbey are depicted clearly, and the old feudal yet discriminating devotion of the peasants to their social superiors comes out strongly. From the historical and also the romantic points of view an unusually vigorous and enjoyable novel.

MISCELLANEOUS

The Fight with France for North America. By A. G. Bradley. pp. 400. E. P. Dutton & Co. \$5.00.

Ethics, Descriptive and Explanatory. By Prof. S. E. Mezes, Ph. D. pp. 435. Macmillan Co.

Meant for a text-book. Elaborate and profound but clear in plan and plain in language. Undertakes to construct a positive, purely scientific theory of ethics and to set forth a naturalistic account of the aspects of morality and immorality. Does not overlook metaphysical side of the subject but gives prominence to scientific. Draws facts from wide range of sciences. The chapters on conscience and justice are specially valuable. The discussion throughout is candid, acute and vigorous.

The Child: A Study in the Evolution of Man. By A. F. Chamberlain, Ph. D. pp. 498. Chas. Scribner's Sons. \$1.50.

Seems intended primarily for professional students. Scientific and elaborate. Includes all countries and races. Interprets phenomena of human beginnings. Studies the meaning of the infant's helplessness, youth and play, resemblances, language, arts, etc. Also considers the child as a revealer of the past of the race. The chapter on the child and the criminal is one of the most valuable and emphasizes the importance of educating criminally inclined children individually, i. e., with special study of individual tendencies and needs. The volume states facts drawn from a multitude of sources more than it argues, but its statements form an argument and an impressive one of an important sort. An extensive bibliography of the subject is appended.

Concerning Children. By Charlotte P. Gilman. pp. 298. Small, Maynard & Co. \$1.25.

Meant chiefly for parents, guardians and teachers. A volume of reflection and suggestion, philosophical and practical. Will promote the right understanding of the young and therefore their more successful development and education. Bright and breezy in style. A strong book.

The Principles of Vegetable Gardening. By L. H. Bailey. pp. 458. Macmillan Co. \$1.25.

In the Rural Science Series. Discusses laying out a garden, glass frames, tools, the soil, seeds, irrigation, transplanting, storing, marketing, etc., in the first part and in the second various kinds of crops. Based upon large observation and experience and thoroughly practical and sensible. Abounds in terse and valuable suggestions, such as that every gardener should set apart a small bit of ground for experimenting with new varieties of crops, and that good farming consists not in killing weeds but in not having them. Illustrated.

A Handy Book of Horticulture. By F. C. Hayes. pp. 211. E. P. Dutton & Co. \$1.50. Deals with ornamental gardening rather than commercial, with flowers instead of vegetables. This too is full of expert knowledge, effectively presented and certain to be appreciated by lovers and cultivators of flowers. One part contains a calendar indicating what should be done in each successive month. This book, too, is illustrated.

Stray Thoughts on Character. By Lucy H. M. Soulsby. pp. 207. Longmans, Green & Co. The implication of disconnectedness in this title does not do the book justice. Its chapters are wise and practical, the product of evidently considerable experience, observation and reflection. They also have a special pertinence to life and a felicity of address. They are for girls and young women and deserve a wide reading.

China and the Boxers. By Rev. Z. C. Beals. pp. 168. M. E. Munson, New York. 60 cents. Short and somewhat miscellaneous. Describes Boxer outbreak and the siege of Peking. Largely a compilation and adds nothing of importance to what has been published in other and superior form. Illustrated.

A World of Trouble. Contains cartoons by Bart reproduced from the *Minneapolis Journal*. Many are in colors. More vigorous than elegant but making some effective political hits.

Notes

The publishers' profit on a successful song is said to be from seven to ten cents a copy.

William Penn's will, wholly in his own handwriting, has just been sold in London for \$1.775.

Mary E. Wilkins's new story is to begin in the March *Harper's*. Its title is *The Portion of Labor*.

The death of Maurice Thompson removes one of the most popular and promising of the authors of the *Middle West*. His latest story, *Alice of Old Vincennes*, is one of his most successful.

Miss Ida M. Tarbell's *Napoleon and Josephine* reached a sale of nearly 100,000 copies. A new edition, including all the illustrations of the first and in addition a sketch of Josephine, is about to be issued.

The publication of *New Shakespeareana*, a quarterly which makes a feature of printing illustrative Shakespearean texts not commonly accessible, is to be resumed by the New York Shakespeare Society.

Rev. Cyrus T. Brady, the naval chaplain and novelist, has quite a collection of swords. He usually dictates his stories to his private secretary walking up and down with one of his swords in his hand while speaking. His favorite weapon is an old and handsome French rapier obtained in Canada.

A bill has been introduced in the New York legislature, as an improvement to the health laws, providing against the publication of books, newspapers or social literature in fine type. It is aimed chiefly at cheap works of fiction, and an amendment excluding newspapers is expected to be made to it.

There are stated to be 42,800 newspapers of all sorts in the world, of which 19,760 are published in the United States and 6,050 in Great Britain. Russia has only 173. That which has the largest circulation is the *Petit Journal* of Paris, averaging 1,000,000 copies. That which has the smallest is the *Imperial Review*, of which only three copies are printed. It contains translations of all the chief items

in the European journals and is issued daily for the Emperor of Austria.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 10-16. A Castaway. 1 Cor. 9: 24, 27. (Temperance Meeting.)

If Paul, so long after his conversion as this letter was written, and having reached a high level of Christian experience, feared that he might sometime suffer a moral and spiritual relapse, how much more should the ordinary Christian be on his guard against a similar peril. The plain lesson is that no amount of active effort in behalf of others can do away with the necessity of constant vigilance and self-discipline. Indeed, the more a man strives to redeem his fellows, the more searching should be his self-examination and the stricter his standards respecting personal behavior. Busy as Paul was in the service of his Master, he never forgot that his own nature needed to be subdued and thoroughly transformed. The preacher or the Christian worker today who makes it clear that he is as anxious to perfect his life in Christ as to evangelize others is surest of success.

When Charles Kingsley, on his deathbed, said, "No more fighting! No more fighting!" he voiced the longing which occasionally finds lodgment in every manly soul for the heavenly conditions where the battle against the world, the flesh and the devil will be over. We may strive, and perhaps we should expect, to reach an elevation from which we can look down on conquered foes, but we shall all our earthly lives be members of the church militant, and probably hardly any of us will climb so high that temptations will never assail us.

Certainly, as we turn our gaze from ourselves to others, we are forced to see more than one life that had started out with the fairest prospects, now a wreck, or, if not totally collapsed, far removed from its earlier estate—dulled to the things of the Spirit to which it once heartily responded. The technical name for these moral and spiritual disappointments is "backsliders." Every pastor has at least one or two on his list. They once had a spiritual experience, but it is gone. There may have been some open or secret sin. Perhaps there was neglect of those means of soul culture that are so essential. Whatever the reason, the man is a castaway, or, as the new version puts it, he is "rejected," or rather he has rejected himself his own better nature, his own opportunity.

Nothing makes so many castaways as strong drink. The ruin wrought upon body and mind is everywhere evident. It is not the reeling army of drunkards alone that go down by the thousands every year toward death, but it is every man or woman who suffers strong drink to impair his vitality and dull his spiritual vision and weaken his influence over his fellowmen. We who think ourselves safe to temptation to this character, who in the pride of our youth say that while others may go astray we can safely tread in a perilous path, need to take to heart the lesson of

our subject. No matter how strong a man may think himself, he is never so strong as to be above the possibility of becoming a castaway.

RHODE ISLAND'S CONVENTION

The fifteenth annual gathering of the societies of Rhode Island was held in Providence last week, beginning Thursday afternoon and continuing through the holiday. Among the speakers were Dr. H. M. King, Secretary Baer, Dr. C. I. Scofield, Dr. E. W. Hunt and Miss E. D. McLaurin. A junior rally attracted a large company. There are 189 societies in the state, of which sixty-two are junior and three intermediate.

The Church Prayer Meeting

Topic, March 3-9. The Chief Penalty of Sin. Ps. 94; Matt. 23: 37-39; Rom. 1: 18-23.

Not external penalties. Not enshame and remorse. It is moral deterioration.

[For prayer meeting editorial, see page 318.]

Missionary Topic: The Martyr Mission. John 16: 1-11; Rev. 7: 9-17; Ps. 2: 1-12.

Because perseverance is so difficult, even when supported by the grace of God, thence is the value of new beginnings. For new beginnings are the life of perseverance.—E. B. Pusey.

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

FINE SILVER WARE Pieces of attractive design and superior workmanship always in stock.

FOSTER & Co

32 WEST STREET, BOSTON

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN. AVOID UNKNOWN BRANDS.

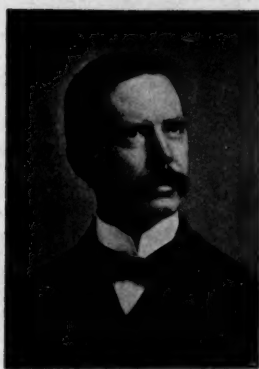


Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR BABIES' A BOOK FOR MOTHERS. — Borden's Condensed Milk — New York.



Frank K. Sanders



Williston Walker



Charles F. Kent

Three of Yale's Recent Acquisitions

While the counsel and service of the men of the older generation are by no means discounted at Yale today, the university is evidently striving to avail itself of the best material in the country in the younger circles of scholarship, in order that the growth and influence of the institution in the new century may accord with the best ideals of the past. President Hadley's election was a recognition of "young blood," while three recent appointments to important chairs are further proof of the same spirit controlling the corporation.

To succeed Prof. George P. Fisher in the chair of ecclesiastical history is a great honor and a great responsibility, but universal approval has followed the appointment of Dr. Williston Walker, the son of the lamented and beloved George Leon Walker, for thirteen years a member of the Yale corporation. Williston graduated from Amherst College in 1883, and Hartford Theological Seminary in

1886; he then studied at Leipsic, where he won his Ph. D., and on returning to America taught at Bryn Mawr. In 1889 he was called to Hartford Theological Seminary, to the chair of church history. He has been one of the most popular and efficient professors in the institution, which will part with him regretfully, and at the same time has built up for himself no ordinary reputation as a writer and historical expert. Our Congregational churches are particularly indebted to him for the volumes entitled, *The Creeds and Platforms of Congregationalism*, and *A History of the Congregational Churches in the United States*.

Charles F. Kent, the new Woolsey professor of Biblical literature, was a graduate of Yale in 1889, receiving from the institution his Ph. D. in 1891. He spent two semesters at Berlin and from 1893 to 1895 was instructor in the University of Chicago, whence he went to

Brown, first as assistant and then as full professor of Biblical literature and history. For a man of his years he is a prolific writer, being best known, perhaps, as the author of *History of the Jewish People and History of the Hebrew People*.

While Prof. Frank K. Sanders is not new to Yale, his recent election as dean of the Divinity School in succession to Professor Fisher will bring him into greater prominence and enlarge the scope of his activities. A new chair of Biblical history and archaeology has been created for him. He has been for a number of years professor of Biblical literature, which position passes now to Dr. Kent, and he received his earlier training from William R. Harper when he was on the Yale faculty. Mr. Sanders was born in Ceylon of missionary parentage, graduated from Ripon College in 1882 and Yale Divinity in 1889, and has since been a member of the Yale faculty.

Nathan Hart Whittlesey

Few men of our denomination have done greater service in it in recent years than Dr. Whittlesey, secretary of the Board of Ministerial Relief, though his labors have been unnoticed by many. The son of a minister, he was born in New Preston, Ct., in 1848, graduated from Yale University in 1871 and from the Divinity School in 1875. For two years he was pastor at Creston, Io., and then in 1887 was settled at Evanston, Ill. While there he became a member of the National Council committee on ministerial relief and was released by his church for three months to accompany Dr. William M. Taylor of New York on a tour among the churches in behalf of this object. This step resulted in his appointment to give his whole time to this work. Removing to New Haven, Ct., with his family, he began in the autumn of 1892 to plead for help for aged and infirm ministers, throwing his whole life into the effort with a consuming zeal that knew no rest. For seven years he took no vacation, but sought every opportunity to interest individuals and the churches in keeping from want ministers who had worn out in their service.

When Dr. Whittlesey read his last report at the National Council in Portland, Ore., in 1898—a report in which one may read the feeling and devotion of the man to his work—the fund had reached a little over \$110,000. A few months later he broke down from nervous prostration, and since that time has been vainly struggling to regain his health. He tarried in Washington, D. C., with his son, returning from a trip South for his health, and died there on Wednesday, Feb. 20, after an acute illness of a few hours. He was at public service in the First Church the Sunday previous and a friend writes that he looked far from well, but his voice was strong and full in response and hymn. The blessing of many a good minister in age and feebleness,

to whom Dr. Whittlesey has ministered, will follow him.

He leaves a wife and four children, the oldest a daughter about twenty-three years of age.

Lord, from far-severed climes we come
To meet at last in thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.
Defend us, Lord, from every ill;
Strengthen our hearts to do thy will;
In all we plan and all we do
Still keep us to thy service true.

O, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command:
"Go onward and possess the land!"
Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and thee!

—Hon. John Hay.

Biographical

REV. WILBUR JOHNSON

Mr. Johnson died at Canterbury, Ct., Feb. 9, of apoplexy, aged 70 years. He graduated at Yale in the celebrated class of 1856, with Hon. Chauncey Depew, Judges Brown and Brewer of the United States Supreme Court and other well-known men, studied theology at New Haven and was ordained in 1865. His principal pastorates were at Sandwich, Royalston and Medfield, Mass., Slatersville, R. I., and Brooklyn, Ct. At the time of his death he was pastor of the church at Canterbury, having come there in 1899.

H. M. L.

Clubbing Rates

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.60
St. Nicholas.....	2.60
Scribner's Magazine.....	2.85
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
The Pilgrim Teacher (new subscribers).....	.25

The Next National Council

AN IMPORTANT STATEMENT FROM THE SECRETARY

As the arrangements are well under way for the National Council in Portland, Me., Oct. 12-17, it may be proper to call attention to the method of representation as fixed by the constitution of the National Council.

The churches shall at each session be represented by delegates, either ministers or laymen, appointed in number and manner as follows:

1. The churches assembled in their local organizations appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one-half, it being understood that wherever the churches of any state are directly united in a general organization they may at their option appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition the churches united in state organizations appoint by such body one delegate, and one for each 10,000 communicants in their fellowship, and one for a major fraction thereof.

3. It is recommended that the number of delegates be, in all cases, divided between ministers and laymen as nearly equally as is practicable. Each state or local organization may provide in its own way for filling vacancies in its own delegation.

4. Such Congregational societies for Christian work as may be recognized by this council, and the faculties of Congregational theological seminaries and colleges may be represented by one delegate each, such representatives having the right of discussion only.

The time is drawing near when, at the spring meetings of the various state and local bodies, delegates will be elected to the council. It is requested that the names and the addresses of the delegates be sent as promptly as possible after their election to the secretary of the National Council, that the local committee may have abundant opportunity to arrange for their entertainment.

Meriden, Ct.

REV. ASHER ANDERSON.

If you put a stone in your neighbor's way you sin; but how if you leave one there?

Christian World Catechism. No. 5



From the N. Y. Tribune

The Question of the Hour

Zechariah: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things I hate, saith the Lord [Zech. 8: 17].

United States opportunist: But is it not permissible to break a foolish promise, an oath made without full knowledge?

David: He that sweareth to his own hurt and changeth not. . . . Nor taketh reward against the innocent. He that doeth these things shall never be moved [Ps. 15: 5].

Christian World Pulpit

Glimpses of Last Sunday's Sermons

RESPONSIVENESS.

St. Luke 10: 5, 6.

"The sacraments, no matter how great their intrinsic worth, can do nothing for us, except increase our guilt of presumption, unless we endeavor to make ourselves ready for them—in a very real sense worthy of them."

(J. S. Stone, Chicago, Ill., Epis.)

KNOWLEDGE AND PURITY.

Matthew 10: 16.

"A well-equipped life, according to Christ's law of proportion, will find constant use for both brains and heart. In a life molded by his grace, strong intellectual convictions will be expressed by courteous and kindly word and deed."

(H. L. Jones, Wilkesbarre, Pa., Epis.)

THE ART OF RIGHT LIVING.

1 Corinthians 7: 31.

"The supreme question is not that of separation or participation, but that of slavery or mastery. He who takes the best gifts this world has to offer and compels them to serve the purposes of God, he is master of life and servant of God."

(Andrew Gillies, Troy, N. Y., Meth.)

THE BAPTIST'S THREEFOLD DESIGNATION OF JESUS.

John 1: 29, 33, 34.

(Charles Herr, Jersey City, N. J., Presb.)

THE INDISPENSABLE CONDITION OF ENTRANCE INTO THE KINGDOM (OF HEAVEN).

Matthew 7: 21.

"Christ offers no substitute for obedience to the Father. Christ himself cannot secure entrance into the kingdom for a man unless he inspires that man to obey."

(T. D. Anderson, Providence, R. I., Bapt.)

CHRISTIAN HYMNODY EXPRESSIVE OF THE CHRISTIAN FAITH.

"I am not ashamed of the gospel."

"The heart of the real church beats close to the gospel, and her most chosen hymns burn with devotion to Christ crucified. His adoration is the center of her song."

(M. W. Stryker, President of Hamilton College, New York, Presb., Preaching at Central Presbyterian Church, New York City.)

THE ONE TALENT AND THE MAN WHO HAD IT.

Matthew 25: 24-30.

"It is evident that the impelling motive of this man's life was not love, but fear."

(J. G. Davenport, Waterbury, Ct., Cong.)

THE FAITH OF THE CHRISTIAN THE SAME IN ALL AGES.

Jude 3.

"Not creeds but the Christian's faith is worth an effort. In all times this faith has been bearing fruit."

(W. M. Newton, Montpelier, Vt., Meth.)

THE SECRET AND THE INFLUENCE OF A TRUE LIFE.

Proverbs 4: 18.

"Sincerity, simplicity, a grasp of the great realities in life and Christian experience and goodness constitute the secret of the influence which constantly and increasingly lightens the paths of life."

(H. L. Griffin, Bangor, Me., Cong.)

THE INCOMPARABLE VALUE OF A TRUSTWORTHY WITNESS.

John 3: 11.

"Jesus Christ possessed the three necessary qualifications for a trustworthy witness. First, he had seen the facts he taught. Sec-

ond, he spoke with utmost assurance, giving the impression always of being an absolute authority. Third, his character was, according both to skeptic and believer, truthful, even perfect."

(Robert MacDonald, Brooklyn, N. Y., Bapt.)

THE LAW OF GOD IN A MAN'S OWN SOUL.

Proverbs 29: 18.

"God is neither dead nor dumb nor bound. He is the living God, whose purposes are infinite, who is imminent and active, busy revealing himself and his truth in the life of the world today."

(S. B. Meeser, Worcester, Mass., Bapt.)

In and Around Boston

Dr. Lyman Abbott in Boston

Dr. Abbott closed last week his course of twelve lectures in the Lowell Institute course, his general subject being The Rights of Man. His theme has afforded him a wide range of topics of current interest, and he has treated them in his characteristic way of straightforward and plain avowal of his beliefs. Naturally he has had large audiences, and his opinions have met with pronounced approval and disapproval. His treatment of the duty of civilized to uncivilized nations provoked the bitter opposition of some anti-imperialists, which found utterance in the daily newspapers. But Dr. Abbott defended himself effectively and did not lack for defense from his supporters.

He found time also to speak against woman's suffrage before a committee of the legislature, giving much vivacity to the annual State House entertainment with this theme. He also gratified the president of the single tax league by publishing his sympathy with the fundamental principle advocated by this persistent and courageous organization that the natural right of property is based on labor, while he cautiously held aloof from single tax leaguers by adding that society has no right, by a sudden act readjusting relations, to destroy property rights which it has created.

Dr. Abbott has preached, we believe, each Sunday while delivering his course of lectures, having been heard by Harvard and Wellesley students and in the Old South, Phillips and Central Churches. In the last named he preached last Sunday and is to occupy the pulpit March 10, the pastor, Dr. E. L. Clark, having been called suddenly to go to southern France to attend his brother, ex-president of the New York & New Haven R. R., who is seriously ill. Besides all these labors Dr. Abbott has responded generously to invitations to various social functions, thus, in addition to his labors as editor of the *Outlook*, fulfilling as many obligations as Boston people could reasonably require of him.

The Trinity a Message for the Preacher

A large and interested company heard Rev. Daniel Evans at the Monday meeting upon this theme. He characterized the Trinity as a basic fact of religion. Its truth is the everlasting gospel. Originally it was not speculative, but instinct with vitality. Scholastic terms have hindered its intelligent acceptance. The speaker further showed the relation of the preacher to this fact of spiritual life. Dr. G. A. Gordon complimented the paper and expressed his regret for the widespread indifference of ministers to deep theological truths. They outweigh all higher critical studies.

Student Volunteer Rally

The annual rally of Student Volunteers and other young people was held on the 22d at the First Methodist Episcopal Church. The attendance included about thirty volunteers. Addresses were given by Dr. Julia Plummer, Rev. H. P. Perkins of China, and J. Campbell White of Calcutta, besides local clergymen. A Bible reading by Mrs. A. J. Gordon and the conference of young people conducted by Miss N. M. Waterbury were special features.

Maine Workers: Clerical and Lay

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

A Forward Movement At the call of two ministers whose hearts are burdened on account of the needs of the churches, a conference was held at Brunswick, Feb. 11, to see if anything could be done to better spiritual conditions. Nearly a score of representative ministers were present, and after prolonged conference it was decided to appoint a committee to arrange services in as many churches as possible during Lent, or immediately after, in which pastors should assist one another with a special aim to build up members in spiritual life and to reach outsiders. The committee, consisting of Rev. J. S. Penman, Bangor, President Hyde of Brunswick, Rev. R. T. Hack, Portland, Rev. E. L. Marsh, Waterville, and Rev. Charles Harbutt, Portland, has entered earnestly upon its work and is meeting with good response from the churches.

The Annual Statistics After delay on account of delinquents the report of the statistical secretary has been sent to the national secretary. It shows no changes in the number of churches (250) reported within the state. The total membership is 21,192, but 386 having been added on confession and 288 by letter. Four hundred and twenty-eight have been removed by death, 305 by dismissal and 243 by discipline or revision of rolls, making, with variations in reports, a net loss of 404. This is the largest declension for many years and, added to the 236 lost in the previous year, may well furnish cause for thoughtfulness. The Sunday schools show much better, with a slight gain in average attendance. The young people's societies are given as 150 with 6,678 members, a loss of thirty-five societies and 3,000 members from the high-water report of 1896. Benevolences show a total of \$56,881, an advance of about \$5,000 over the previous year, but this advance is more than absorbed in the increase in that column of uncertainty headed "other objects." The only marked changes among the seven societies is a gain of about \$500 for church building and a loss of about \$1,300 from the unusual figures of last year for Sunday schools. There was an increase of \$25,000 in home expenditures, making a total of \$246,506, or an average expenditure of about \$1,200 for each of the 201 churches reporting this item.

Service that Tells

The four years of Rev. T. B. Hatt's service at East Madison have seen a steady growth in interest. This little hamlet of a few hundred people, strongly tainted with spiritualism and cold to the gospel, had never thought that they could raise money to support a settled pastor, but they have rallied around Mr. Hatt, and year by year have raised more money and reduced their appropriation from the missionary society. In the four years thirty-seven persons have united, more than doubling the membership. Repairs have been made on the meeting house, a new bell purchased, and during the summer a largely at-

tended preaching station has been sustained at South Solon. The years have also wrought a great change in the sentiment of the community which, formerly indifferent or hostile to the church, now shows its hearty good will. Jonesport, to which Mr. Hatt goes April 1, offers a great opportunity. It is a town of 2,200 people, and, except for a small Mormon church, Congregationalists have the field.

H. W. K.

Our Honor Roll

BY REV. EDGAR M. COUSINS

In the Minutes of the Maine Churches one page each year is devoted to a roll of honor. Here are inscribed first the names of ministers resident in the state who have been ordained fifty or more years. This list in the present issue contains but four names, Rev. David B. Sewall of South Berwick, Rev. Amos Redlon of West Scarborough, each ordained in 1842, Rev. Elijah Kellogg of Harpswell, ordained in 1844, and Rev. Thomas G. Mitchell of Madison, ordained in 1846. Of these Mr. Redlon died Jan. 17. Only Mr. Kellogg, the veteran author-preacher, is in the active ministry, or has been for several years, but each has done long and faithful work and almost entirely within the state of which, with a single exception, he is a native.

The second part of this honor roll contains the names of pastors who have served their present churches for twenty-five years or more. This distinction is not so common as to be overlooked and it may be of interest to note who bear the honor. Named in order of service, Rev. Francis Southworth of Bethel Church, Portland, heads the list, having completed thirty-five years' service last September. Dr. W. H. Fenn of High Street Church in the same city is a close second, having finished his thirty-fourth year of work in July. Next comes the faithful minister of the little rural Second Church of Falmouth, a few miles from Portland, where Rev. William H. Haskell had acted as pastor for thirty-two years Jan. 1, 1900. The next has the unique distinction of being the only one who has held to the church of his first love for a quarter of a century. Rev. William Forsyth, after supplying the church at Bucksport for nearly a year while a student, was ordained and installed Sept. 15, 1870, and thus has completed thirty years in his first pastorate—a record not often made in this generation. Rev. Peter B. Thayer, who died at Garland in 1896, after having completed nearly forty-eight years of such service, is the only rival for these honors that Mr. Forsyth has known in the state in his day, and the Bucksport pastor seems equal to the years needed to reach the other's distinguished record.

The close of the calendar year will complete another honored thirty years' pastorate—that of Rev. Abiel H. Wright of St. Lawrence Church, Portland. Having believed in conversion, this church has seen corresponding results. Located in a section whence men have moved as their prosperity increased, many other churches have profited by the work of the young men and women whose Christian life began in the church "on the hill." That there is a giving which increases was verified anew when, a few years ago, the St. Lawrence pastor and people determined to mark the completion of their quarter-century pastorate by erecting a needed house of worship. They themselves did nobly, but many former members who had gone out from them, as well as citizens and friends who had known the faithful and successful work which this pastor had done, united in offerings which secured one of the most attractive and complete

church properties in our state. The pastor's historical address which marked the completion of the three decades was interesting and instructive.

Dr. George Lewis of South Berwick completes the honor roll, having been pastor for twenty-seven years last January. Another worthy name belongs there—that of Rev. Charles G. McCully of our frontier city, Calais, who rounded out his quarter of a century in February, too late to appear on the honor roll of the last minutes.

With all the tendency and temptation to change in this age of unrest, we can but equally respect the churches and the pastors whose names compose this honor roll of our Sunrise State. E. M. C.

Some Public Benefactors

Since the death of Mr. J. S. Ricker in Portland it has been discovered that he has been in the habit of secretly disposing of liberal sums for benevolent uses. The Maine Congregational Charitable Society has for several years received from an unknown source \$500 a year, and the Maine Missionary Society has received on several occasions \$200 from a "friend." It now appears that these gifts came from Mr. Ricker.

The will of Mrs. Lucy F. Phelps, late of Ellsworth, was probated in Hancock County at the January term of court. The Maine Missionary Society, the A. M. A., the A. B. C. F. M., the Maine Bible Society and the American M. A. Mission are residuary legatees.

Among the latest removals by death is that of Hon. Joseph W. Porter, one of Bangor's most honored citizens. He has served in both branches of the Maine legislature and in the governor's council, and was a man of the strictest integrity, whose instincts and sympathies were always on the right side of questions affecting the interests of the people. PHILLIPS.

In Local Fields

BROWNVILLE.—The people rejoice to return to their meeting house, which has been undergoing extensive repairs for some months and is practically new.

SACO.—Oliver H. Moulton of Lowell, Mass., in memory of his wife, has presented the church with a beautiful communion set of individual cups. Two fine memorial windows from the same donor have been placed in the audience-room.

BANGOR.—Hammond Street has held a tender and impressive memorial service for Dr. J. E. Adams, whose sudden death was a great loss to this church and community. Prof. J. S. Sewall, John L. Crosby, a college classmate, and Prof. F. B. Denio spoke appreciative words.

WINSLOW.—The edifice was opened Feb. 13 after being extensively remodeled and repaired at an expense of over \$3,600. A historical sketch beginning with the first timbers laid 104 years ago, a dedicatory address by Dr. Smith Baker and the liquidation of the debt were interesting features.

LIMINGTON.—An undenominational fellowship meeting of neighboring pastors was held at the parsonage Feb. 4 on invitation of Rev. G. K. Goodwin. The various parts of the program were followed by criticism and discussion and it closed with a discussion on local questions. A similar meeting will be held at Limerick.

AUBURN.—One of the largest Bible classes in the state is that of High St. Church under the leadership of Hon. W. W. Stetson, state superintendent of schools. In recognition of his services a pleasant reception has been tendered him, and Mr. Stetson was presented with the works of Victor Hugo in fifteen beautifully bound volumes.

Recognized opportunities are roots by which men grow.

Life and Work of the Churches

A Pull All Together

The old Bay Colony town of Kingston, Mass., has led in a movement which, should it be generally followed, ought to silence the myriad tongues who cry down religion because of the strife of sects. Without announcing extra services, expensive music or sensational methods, the three Protestant churches of the town simply unite in issuing a dignified yet cordial invitation to all the citizens to attend the services of some one of them. This circular letter, whose sweet reasonableness commends it to sensible and high-minded people, is signed by the Unitarian, Baptist and Congregational pastors and is simply and heartily seconded by five representative members of each church. We wish we could print it entire, but have only space to say that it appeals effectively to men on the grounds of reverence for their ancestors, love for their children, desire for the well-being and highest development of themselves and of the community.

A six-page folder accompanies the letter, advertising the services of all the churches with equal prominence. Each offers free seats to outsiders; and the odd spaces in the folder are filled with inviting quotations like Tennyson's call to prayer or Coleridge's "O, sweeter than the marriage feast." If non-churchgoers in Kingston do not become attendants, it certainly is not the fault of its churches. We believe the latter are applying one of the cardinal principles of evangelism. Competition may be the life of trade, but co-operation is essential to the life of the kingdom.

Laymen's Successful Bible Classes

V. MR. TUCKER'S IN NEWTON, MASS.

BY JOHN LUTHER KILBON

If you should be in the neighborhood of Immanuel Baptist Church any Sunday noon you might notice small groups of young and middle-aged men moving in that direction. They evidently have not been attending the morning service, but if you follow them into the church you will find yourself in a pleasant room, the headquarters of the Young Men's League. This is really a Sunday school class, counted as such by the officers of the school, but pursuing a course largely independent of the other classes.

It is not noteworthy for its great size. Though growing rapidly, it still has less than fifty members. Nor is it remarkable for the great fame or abilities of its leader. His name is Fred H. Tucker, and he fills a responsible position in one of the largest wholesale dry goods houses in Boston, so that he counts as a well-to-do, capable business man rather than as a merchant prince or a leader in professional or social life. If you want to discover his unusual characteristics study his work for men, which reveals rare inventiveness and devotion.

The unique feature of the Young Men's League lies in its aim and its measure of success. It is frankly and openly intended to reach men who do not go to church, especially of the so-called laboring class—the skilled workmen who find their chief social and altruistic interest in the labor unions. The league now has about a dozen such men enrolled, most of whom are regular attendants, while their standing among their associates is such that large accessions from this class of men are confidently expected.

Two years ago the class was ordinary enough. It consisted of eight or ten young men, or, rather, big boys, who knew that they had a good teacher and were content to go to Sunday school, if, indeed, any of them had ever thought of doing otherwise. But Mr. Tucker

was not satisfied. He is an active member of the Twentieth Century Club, Boston's most influential organization for social improvement, and was also in the habit of spending an evening each week with a boys' club at the well-known social settlement, Denison House. He felt—that we all know and too few care much about—that the church and skilled laborers do not understand and sympathize with each other. He went to work, therefore, to bring the two nearer together.

The first essential was personal acquaintance with such men as it was desired to reach, and for a year Mr. Tucker kept his eyes open for opportunity to meet and talk with them. In the fall of 1899 the work of bringing them to the class began. The first response came from a few who had been churchgoers in several places, but little by little the others began to respond.

A visit to the class not long ago found them discussing the reason why men do not go to church. Mr. Tucker was presiding and by his side a place was assigned to the president of the local carpenters' union, who rarely attends church but who is a regular attendant at the sessions of the league. He had spoken on the same subject the Sunday before by special invitation. The talking this time was done mostly by churchgoers who divided non-attendants into two classes—those who stay away to have a good time and those who stay away because they have no confidence in the church. The speakers did not think that the church ought to enter the amusement business, but firmly believed that it might well do more than it does to win confidence. An employer, they considered, must be not merely honest and just but also honorable, fair and friendly in his relations with the men who work for him if his claims to Christian character are to have weight with them. Yet they were able to cite instances in which men notoriously dishonest and unfair in their relations with laborers were not merely tolerated in the church, but advanced to official position.

The speakers were all in earnest. They appreciated the fact that a man's religious interests are deeply, even supremely, important. This was true of the men who do not go to church as well as of those who do. Whatever one may think of their attitude toward the church, he cannot doubt that among these non-churchgoers are many honest and true men, some of whom not only admire Christ but try to follow him. The class has taken up a study of the life of Christ and such modern topics as that mentioned above are only occasionally made the theme of discussion. The league is not a mere debating society but a class for real study.

Its program includes Sunday afternoon "sings" at Mr. Tucker's house when the weather is cold, an occasional walk or bicycle trip on pleasant Sunday afternoons in summer, sometimes directed to a point of historical interest, sometimes to the woods, evening socials now and then and various devices for helping the members. Week night gatherings have been held monthly this winter, at which various social questions have been discussed by specialists.

The success of the Young Men's League may be repeated in many places. The essential conditions are two: a leader willing to devote time, money and inventive thought to the work, who has the personal confidence of at least a few prominent men of the kind it is desired to reach; and a church willing to let such a leader work in his own way, helping but not interfering with him. Such a leader will not make much direct evangelistic endeavor—none at all publicly—and he will not urge churchgoing as the chief end of man. Hence he will not add greatly, for a time, at least, to the church membership or the pew rentals. But his work will stand for that un-

selfish helpfulness which should mark every true church of Christ.

Ann Arbor's New Pastor

Michigan Congregationalists have been anxiously watching the outcome of the search for a successor to Dr. Bradshaw at Ann Arbor, where nearly 4,000 students are gathered, for more Congregational boys and girls go to school at Michigan University than to any other college west of Yale. It is with keenest pleasure that they welcome the return of a Michigan boy to take charge of what ought to be the most influential pulpit in the West.

Rev. Carl S. Patton is son of the late Dr. James L. Patton, who for twenty-three years was pastor at Greenville. He and Drs. Philo Hurd, Zachary Eddy, J. Morgan Smith and Leroy Warren thirty years ago were a mighty force in our churches. The son graduated in 1888 from Oberlin, also the father's *alma mater*. Studying one year in Oberlin Semi-



nary, the next was spent in filling the Greenville pulpit during Dr. Patton's last illness. Carl resumed his theological studies at Andover, graduating in 1892. Accepting a call to Auburn, Me., he has remained there until now. This church has grown steadily during his ministry, has paid an old debt, greatly improved and beautified its building, while in organization and method it has become thoroughly modernized.

Mr. Patton prepares for the pulpit with the utmost care, and emphasizes the practical Christian life. He is frank, direct, warm-hearted, courageous but unsensational, and in temperament and training is peculiarly adapted to succeed in a college town. The new pastorate has every promise of maintaining the high place gained for the church in intellectual power and generous giving by the decade of service rendered from 1877 to 1887 by Prof. William H. Ryder, now of Andover, and the twelve years in the '80's and '90's by Dr. J. W. Bradshaw, now of Oberlin.

D. F. B.

Through Duty to Happiness

Rev. J. H. Chandler, pastor in Fond du Lac, Wis., prepared for his young people, for distribution on Christian Endeavor Day, seven "I Wills," one for each day in the week, which he told them, if observed, would lead to happiness. These are frankly yet attractively worded, and cover the subjects of Sabbath-keeping, honoring parents, control of the temper, thoroughness, benevolence, rec-

reations, churchgoing. Here is the one on amusements:

I will choose recreations which will do me good and not harm in body and mind, and when I play have the very best time I can and help others to have the same.

A space is left for the signature, and on the last page of the folder is a Pledge of Decision for Christ, which begins like that of the Endeavor Society, but leads up to church membership:

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; and because he has asked me to confess him before men, and has himself united his disciples in the church, I promise him that I will soon join myself with others who look to him as Lord and Master, and will enter the pastor's class this year to prepare for a good confession.

This pledge also is to be signed. All the resolutions are exceedingly helpful, because through them the large amount of general good intention which exists among young people is crystalized into definiteness. In the pastor's class he explains how the carrying out of these resolves will conduce to happiness here and hereafter.

Successful Work Among the Finns

Those in quest of striking home missionary illustrations may find ample material in the rise and growth of the Finnish Church, Quincy, Mass. Five years ago Rev. Karl F. Henrikson, under appointment from the Mass. Home Missionary Society, began his work among the Finns with headquarters at Quincy. He found there a little company of thirteen Christians, so poor that they were hardly able to raise monthly the six dollar rental for a gloomy little hall. At length a stove and a few old settees were secured and the work became more encouraging. The Finns were then intemperate and quarrelsome and were considered in many respects the most dangerous class in the city.

Half a decade has passed and the Finns, now numbering 600, are respected, peaceful and law-abiding. The membership in the little church has increased five-fold, and all have joined on confession. A thriving Bible school and other organizations have been the natural outgrowth. The church is carefully and wisely organized and incorporated. As the Finns are won to the church only after the most persistent effort through a house to house canvass and cottage prayer meetings, a special committee is appointed for this definite personal work, which reports results at stated intervals to the pastor and church committee. A city official remarked: "This work among the Finns has saved the city more in police service each year than the full amount of salary paid its minister."

In the five years the little hall has given way to a commodious and comely edifice, seating 400, and equipped with vestry and all modern improvements. The cost of the building is a little less than \$7,000, and so energetically and heroically have these poor people labored that the indebtedness is only \$2,000. On the first Sunday of the month the church was dedicated with an interesting and unique service in three languages, English, Swedish and Finnish. Rev. E. N. Hardy of Bethany Church presided and Secretary Coit of the M. H. M. S. gave the leading address. The Finns raised \$900 at their consecration service in the evening.

The week following a council was called which heartily voted to recognize the Finnish Evangelical Church of Quincy as Congregational, warmly approving of its polity and the

apostolic simplicity of its creed and cordially commending it to the fellowship of the churches. A delightful recognition service was arranged, with sermon by Rev. A. A. Ellsworth. The Finnish congregational singing was especially noteworthy. Many pastors and churches scarcely holding their own under circumstances far more favorable might profitably sit at the feet of Pastor Henrikson and study the church methods of this people to find the secret of success. This work is of more than local interest as, since the Russian usurpation, Finns are coming to our shores in large numbers. Already more than 200,000 have reached here and the mission work among them has but just begun.

The Swedish church of Quincy, which has steadily grown in numbers and influence under the able leadership of Rev. C. A. Bjornborn, is now vacant. After a prosperous pastorate of six years here, Mr. Bjornborn has accepted a call to the Swedish church in Johnsbury, Pa.

NORFOLK.

From New York to Massachusetts

Rev. H. A. Manchester, for nearly eleven years pastor of Danforth Church, Syracuse, has been captured by the Presbyterian church of East Boston. He was educated at Rochester University and Auburn Seminary, and the Danforth Church was his first charge. It has greatly prospered under his pastorate, the membership having increased from about 100 to 350, and the Sunday school, of which he has been superintendent much of the time, has become the largest of our denomination in the city. He has been active in general work, has been president of the Ministers' Association, has made a special study of sociology under Prof. John R. Commons and others, is a fine preacher, a popular lecturer and will be greatly missed.

Massachusetts has robbed us of another bright and growing man. Lysander loses Rev. John L. Keedy to Walpole, Mass. Since

Continued on page 360.

Loss of Appetite

Is Loss of Vitality, Vigor, Tone

That stands to reason.

It's common in the Spring when the blood, which needs cleansing, fails to give the organs the stimulus necessary for the proper performance of their functions.

Hood's Sarsaparilla cleanses the blood, restores appetite, gives vitality, vigor, tone—this is one of the reasons why it's called the Greatest Spring Medicine.

Take It.

"My father was not well; he had no appetite and bought a bottle of Hood's Sarsaparilla. Before he had finished taking two bottles of this medicine he was entirely well, and his appetite wonderfully improved. I advise all who are run-down to give this medicine a trial."—Miss HELEN EMERSON, Ayer's Village, Haverhill, Mass.

Hood's Sarsaparilla promises to cure and keeps the promise

SLEEPING DANGER.



These are the days of microbes and germs, when bacteriology puts even bread under suspicion, when children's toys must be aseptic, when toxin is introduced and we would undertake reform by going back to protoplasm.

And yet for one-third of your life—for 8 hours in each 24—you bury your head into a bag of feathers and breathe the odors of them. Who will say that the purifying, the steaming, the disinfecting of these feathers is not a matter of real importance?

We have constantly on hand a supply of the very highest grade of white live-geese feathers. They have been purified with the greatest care.

We warrant them in every respect.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE.

48 CANAL ST., BOSTON.

For Impaired Vitality

Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

Leaves from a Sailor's Log



**By Captain
Robley D. Evans**

U. S. N. "Fighting Bob" Evans will
contribute to early numbers of

THE SATURDAY EVENING POST

A series of reminiscent papers dealing with
his life at the Naval Academy and the
stirring adventures which have befallen
him and his companions in two wars.

The Saturday Evening Post will be Sent
to Any Address Three Months (13 Weeks)
on Trial on Receipt of Only 25 cents

We will also send, without charge, a copy of each
of the two books: "The Young Man and the World"
and "The Making of a Merchant." These books are
reprints of the best of the famous series of articles for
young men which appeared in the POST, written by such
well-known men as ex-President Cleveland; Senator
Beveridge; former Senator John J. Ingalls;
Harlow N. Higinbotham, of Marshall Field & Co.;
Robert C. Ogden, of Wanamakers, and others.

The Curtis Publishing Company, Philadelphia, Pa.

HAVE YOUR ORGAN REPAIRED BEFORE EASTER

Pipe and Reed Organ Repairing by Skilled
Workmen.

Estimates Given Free.

ESTES ORGAN COMPANY

180 Tremont Street, Boston



RIDER AGENTS WANTED

One in each town to ride and exhibit
sample 1901 Bicycles. **BEST MAKES**
1901 Models, \$10 to \$18
'99 & '00 Models, high grade, \$7 to \$12.
500 Second-hand Wheels
all makes and models, good as new,
\$5 to \$8. Great Factory Clearing
Sole at half factory cost. We ship
anywhere on approval and ten days
trial without a cent in advance.

EARN A BICYCLE distribut-
ing Catalogues for us. We have a
wonderful proposition to Agents for
1901. Write at once for our Bargain
List and Special Offer. Address Dept. 277 A

MEAD CYCLE CO., Chicago

GRACE BEFORE MEAT

A collection of Graces adapted
for any meal. Some in verse
form, especially for use of chil-
dren. No. 26 of Handbook Se-
ries. Price, 4 cents.
100 copies, \$1.25, postpaid.

THE CONGREGATIONALIST,
14 Beacon St., Boston.

Life and Work of the Churches

[Continued from page 359.]

From New York to Massachusetts

going to this field from Yale Seminary about
six and a half years ago he has solved an im-
portant problem—how to make the most of a
country pastorate. Looking upon his church
as his permanent home, where possibly his
life work was to be done, and seeing that, as
Victor Hugo says, "The child is the hope of
the future," he set himself to solve the prob-
lem of how to identify the children and young
people of the community with the church.
As a result he has worked out a new line in
child training, which has embodied itself in
small books and articles in the press. He has
kept himself in touch with the best modern
thought in theology, has had a memorable
pastorate and withal has been a growing man.
His loss is deeply felt and his place will be
hard to fill.

E. C.

Clubs

NEWTON, MASS.—At the February meet-
ing Sec. J. L. Barton of the American Board,
with the topic Taking an Account of Stock,
gave an inspiring survey of the assets of the
new century as a result of the religious prog-
ress and the formation of Christian organiza-
tions during the last century.

CONCORD, N. H.—The thirtieth regular
meeting of Central Club was held Feb. 20.
The principal address was by Rev. W. A.
Bartlett of Lowell, Mass., on The Shorn
Giant, and was a masterly defense of the
Bible of the fathers. In the growing ten-
dency of the times to belittle its authority
and degrade it to the level of other books,
this terse and fitting word was heartily wel-
comed.

MONTREAL, CAN.—Home Missions were
enthusiastically discussed Feb. 19. Mr.
Charles Cushing reviewed the work Congre-
gationalists are doing in the United States
and England. Rev. Hugh Pedley opened the
discussion on the Forward Movement of
Congregationalism in Canada, viewing it from
the spiritual standpoint. Rev. William McIn-
tosh dealt with the territorial aspect and Pro-
fessor Warriner, D. D., spoke on the organic
phase. Rev. F. W. Macallum from Marash,
Turkey, also made an interesting address.

CLEVELAND, O.—The club met at the
Stillman, Feb. 11, and heard a clear, inspiring
address from Pres. A. T. Perry of Marietta
College on The Mission of Congregationalism
to the Twentieth Century. The China mis-
sionaries, touring the state under Dr. Creegan,
were guests of the club, and brief but strik-
ing addresses were made by Rev. Mark Wil-
liams, an Ohio man, and Dr. Ingram. The
next meeting is to be a symposium on The
Victorian Era.

EAU CLAIRE, WIS.—The youngest Congre-
gational Club held its second meeting Feb. 4.
Rev. S. M. MacNeill, Mondovi, read a paper
on The Contributions of Psychology to Re-
ligion and The Fundamental Basis of Religion
was presented by Rev. Alex. Chambers of
Durand. A general discussion of How to
Promote a Revival of Religion in 1901 brought
out these essentials: Expect a Revival; Talk
and Pray About It; Plan and Work for It.

[For Record of the Week, see page 361.]

BROWN'S BRONCHIAL TROCHES

"The best preparation for colds, coughs,
and asthma."
MRS. S. A. WATSON, Temperance Lecturer.
"Pre-eminently the best."
REV. HENRY WARD BEECHER.

55th

Annual Statement

OF THE

Connecticut Mutual Life Insurance Co.

Of Hartford, Conn.

NET ASSETS, January 1, 1900, \$62,377,878.83
RECEIVED IN 1900.

For Premiums, . . .	\$5,086,064.36
For Interest and Rents, . . .	2,960,678.97
	8,046,743.33
	\$70,424,622.26

DISBURSED IN 1900.

For claims by death,
matured endowments,
and annuities, \$4,818,998.83
Surplus returned
to policy-holders, 1,305,439.28
Lapsed and Sur-
rendered Policies, 548,652.96

TOTAL TO POLICY-HOLDERS, . . .	\$6,673,091.07
Commissions to Agents, Sal- aries, Medical Examiners' Fees, Printing, Advertis- ing, Legal, Real Estate, all other Expenses, . . .	1,010,709.49
TAXES,	400,799.41
	8,084,599.97

BALANCE NET ASSETS, Dec. 31, 1900, \$62,340,022.29

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien, . . .	\$26,469,472.96
Loans upon Stocks and Bonds, . . .	2,300.00
Premium Notes on Policies in force, . . .	763,861.00
Cost of Real Estate owned by the Com'y, . . .	12,054,396.47
Cost of Bonds,	21,730,558.33
Cost of Bank and Railroad Stocks, . . .	473,454.00
Cash in Banks,	826,974.00
Bills receivable,	4,346.54
Agents' Debit Balances,	14,658.09
	\$62,340,022.29

ADD
Interest due and accrued, . . . \$980,591.12
Rents due and accrued, . . . 21,248.05
Market value of stocks and
bonds over cost, . . . 1,319,797.97
Net uncollected and de-
ferred premiums, . . . 323,521.35

	\$2,644,158.49
Less Bills Receivable and Agents' Debit Balances, . . .	19,004.63
	\$2,625,153.86

ADMITTED ASSETS, December 31, 1900, \$64,965,176.15

LIABILITIES:
Amount required to re-insure
all outstanding Policies,
net, Company's standard, \$56,321,159.00
All other liabilities, . . . 1,452,668.71
\$57,773,827.71

SURPLUS (including contingent real estate
depreciation mem. acct., \$700,730.09), \$7,191,348.44

Ratio of expenses of management to re-
ceipts in 1900, 12.58 per cent.
Policies in force Dec. 31, 1900, 68,161,
insuring, \$161,566,603.00

JACOB L. GREENE, President.

JOHN M. TAYLOR, Vice-Prest.

HERBERT H. WHITE, Secretary.

DANIEL H. WELLS, Actuary.

GEORGE E. WILLIAMS, General Agent

53 Devonshire St., Boston, Mass.



**CHURCH
CARPETS**

AT HAND FACTURERS' JOHN H. PRAY & SONS CO.,
PRICES. 658 CARPETS AND UPHOLSTERY.
WASHINGTON ST. BOSTON.
OPP. BOYLSTON ST.



Life and Work of the Churches

(Continued from page 360.)

Record of the Week

Calls

BJORNBOERN, CHAS. A., Swedish Ch., Quincy, Mass., to Swedish Ch., Johnsonburg, Pa.
 BREEZE, MOSES (Pres.), Cambridge, Wis., to Lake Mills. Accepts.
 BROWN, DANIEL M., Albion, Ill., to Prophetstown. Accepts.
 BROWN, VICTOR F., Union Grove, Wis., accepts call to S. Milwaukee.
 BURGESS, GEO. H., Normal, Ill., to Maywood. Accepts.
 TURNHAM, DAVID E., Andover Sem., to Lovell, Me. Accepts.
 CHINNARD, A., to Springdale, Wn. Accepts.
 COLLINS, A. G., to remain a second year at Ree Heights, S. D. Accepts for three months.
 DAZEY, JONATHAN C., Annawan, Ill., to Waukomis, Okl. Accepts.
 DODGE, JOHN E., Worcester, Mass., to W. Boylston. Accepts, and is at work.
 EWELL, EDWIN, Denmark, Io., to Nashua. Accepts.
 GOODELL, JOHN H., Petaluma, Cal., to Market St. Ch., Oakland, a former pastorate.
 HADDEEN, ROBERT A., Forest Heights Ch., Minneapolis, Minn., to Ironton, O. Accepts.
 HAINES, OLIVER S., Ferndale, Wn., to Pataha City. Accepts.
 JENNEY, E. WINTHROP, Huron, S. D., to Second Ch., Winona, Minn. Accepts.
 LAPORTE, CHAS. R., formerly of Kansasville, Wis., to Kalama and Sunnyside, Wn. Accepts.
 O'BRIEN, JAS. P., Tabernacle Ch., Kansas City, Mo., to become superintendent of the C. S. S. and P. Society for Missouri and Arkansas. Accepts.
 PANGBURN, LYCURGUS E., to continue at Huntington, Ct., where he has supplied for more than a year.
 PHIL, G. E., to Swedish Bethany Ch., New Britain, Ct. Accepts.
 PINCH, PEARSE, formerly of First Ch., Springfield, Mo., to Forestville Ch., Chicago. Accepts.
 RICHARDSON, FRANK H., late of Hutchinson, Minn., accepts call to Morris.
 RIGGS, GEO. W., Pittsford, Mich., to Centralla, Ill. Accepts.
 ROSE, CHAS. G., Leroy, Mich., to Dundee. Accepts.
 RUDD, EDWARD H. (Presb.), New York, N. Y., accepts call to Dedham, Mass.
 SHERMAN, BARKER B., Medford, Mass., to Southwest Harbor, Me., where he has supplied. Declines, and will enter upon educational work in the Philippines.
 SMITH, FELIX G., Helenwood, Tenn., to Salem.
 SMITH, IRA A., Scotland, Mass., to Holden, Me.
 WALTRIP, THEO. A., to remain another year at Lakewood and Ashville, N. Y. Accepts.
 WILLOUGHBY, ALBERT S., Moorland, Io., to Wall Lake.
 WOOD, SUMNER G., First Ch., Easthampton, Mass., to Blandford and N. Blandford. Accepts, to begin in May.

Ordinations and Installations

BLTYH, R. B., o. Congregational College, Montreal, Can., Jan. 29, for work in Victoria, B. C. Parts, Drs. J. H. George, W. H. Warriner, E. Munson Hill, D. D., and Rev. Messrs. Hugh Pedley and J. T. Daley.
 EDWARDS, GEO. N., i. Jewett City, Ct. Sermon, Rev. R. H. Potter, Center Ch., Hartford; other parts, Rev. Messrs. C. H. Richards, E. B. Robinson, C. A. Northrop, and G. L. Edwards, father of the candidate.
 WATT, R. G., i. Melbourne, Can., Feb. 5. Parts, Rev. Messrs. Thomas Hall, George Skinner, F. J. Day, G. H. Craik and A. W. Main.

Resignations

BEARD, JOSEPH R., Second Ch., Ottumwa, Io.
 COUSINS, EDGAR M., Second Ch., Biddeford, Me., to take effect May 26.
 GARNER, LEONARD J., Haywards, Cal.
 SMITH, WESLEY W., Gildersleeve, Ct.

Continued on page 362.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

THERE is no other infant's food like Mellin's Food; it is distinctive and peculiar in its qualities, and is especially adapted to young infants. It brings life and comfort to the babies.

THE number of churches which have recently adopted the individual communion service attests to the satisfactory nature of this form of serving the communion. The testimony from the churches using it is invariably favorable. The Congregational Sunday School and Publishing Society are offering an attractive service at a moderate cost. Any church planning the adoption of the individual service would do well to examine the Pilgrim.

The Future Support

and Comfort of your family and those dependent upon you is of VITAL IMPORTANCE and provision should be made to assure their welfare through Life Insurance in

The Prudential

Write for particulars of Profit-Sharing Policies.

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA

JOHN F. DRYDEN, President
HOME OFFICE: Newark, N. J.

THE PRUDENTIAL HAS THE STRENGTH OF GIBRALTAR

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Linnie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 163 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Request: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

DEFAULTED MORTGAGES

AND WESTERN LANDS BOUGHT FOR CASH.

Kansas, Nebraska and Dakota properties preferred. Correspondence solicited.
S. K. HUMPHREY,
640 Exchange Bldg., Boston, Mass.

SECURITIES THAT PAY 5%, 5½%, 6%, 6½% Net.

The preferred stock of Southern cotton mills are paying these rates and are particularly desirable. Investments in the South obtain the best interest returns consistent with safety.

HUGH MACRAE & CO., Bankers, Wilmington, N. C.

6% FIRST FARM MORTGAGES

per annum clear of taxes or other expense; every dollar secured by worth three times the amount of the loan. Guaranteed titles; personal examination of all securities. 17 years' successful experience without the loss of a dollar to our clients. Write for particulars and list of loans.

E. J. LANDER & CO. (Est. 1885), Grand Forks, N. D.

WESTERN MORTGAGES

and FORECLOSED LANDS Bought for Cash.

CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

6% LOANS on Red River Farm Lands, the richest, surest and most productive section of any state in the U. S. First mortgages only. Profit and safety assured. Reference First National Bank of Langdon. Correspondence and investigation solicited. Address ALLERT & WINTER, Langdon, North Dakota.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Organist, composer and director, educated in Leipzig and Dresden, seeks correspondence with church music committees regarding position in Boston or suburbs. Address Organist, care The Congregationalist.

Housekeeper. Wanted, a position as housekeeper with one servant, or as companion for home or travel, by a woman of middle age, general culture, home-training and experience. State particulars. References exchanged. Address Miss L. A. W., The Congregationalist.

Wanted, good home with school privileges in suburbs or country for girl of thirteen in exchange for light household duties; also good home for boy of thirteen where he can be of assistance in exchange for board, clothing and schooling. Address S. C. Kingsley, Gen'l Sec'y, Boston Children's Friend Society, 48 Rutland St.

Life and Work of the Churches Meetings and Events to Come

(Continued from page 361.)

Record of the Week

SUTHERLAND, WM. L., superintendency of the C. S. S. and P. Society for Missouri, and will devote his entire time to Kansas.

WOOD, WALLACE H., Peru, Vt., and will take a year's rest.

Churches Organized

FINNISH EVANGELICAL CH., QUINCY, MASS., rec. 4 Feb., 65 members. Rev. Karl F. Henrikson, pastor.

REDRIDGE, MICH., 10 members.

SALEM, TENN., 3 Feb., 24 members. Rev. Felix G. Smith, pastor.

Stated Supplies

BARROWS, IRWIN, at Lake Preston, S. D., till May 1.

ETHELIDGE, WM., Glenroy, O., at Genesee Ave., Saginaw, Mich.

ORCHARD, JOHN, Fargo, N. D., at Gardner and Rose Valley for two months.

Personals

EVANS, LEWIS D., has been granted a four months' vacation by his church at Camden, Me., which he will probably spend in southern California.

LOW, WARREN F., upon closing his successful pastorate at Holbrook, Mass., was presented by the Christian Endeavor Society with about a dozen books, including Pfleiderer's Philosophy of Religion, Lockhart's Life of Scott and Kaftan's The Truth of the Christian Religion.

TAYLOR, EDWARD, has received a loving cup from Susquehanna Association (N. Y.) of which he has been a member for 33 years.

Church Happenings

AITKIN, MINN., dedicated a house of worship, Feb. 17, free of debt except a \$500 grant from the Church Building Society.

BINGHAMTON, N. Y., First, received 32 members at a recent communion.

EDGEWOOD, R. I., situated in one of the most beautiful suburbs of Providence, owns a valuable corner lot, has \$4,000 to its credit in the bank, and has appointed a building committee who will secure plans for an edifice to be erected during the summer.

GLENWOOD, MINN.—An entire class of 13 united with the church, 10 on confession, at a recent communion.

LA FOLLETTE, TENN.—In this new community since September last Rev. George Lusty has led in building a house of worship and parsonage, together worth \$3,500. These have been secured without a single entertainment. A grant of \$900 from the C. C. B. S. frees the church of debt.

MADISON, O., has provided, largely through the women, for the payment of its floating debt of \$600.

MAPLEWOOD, MASS.—The Men's League has arranged for Sunday evenings in March a series of addresses on The Church and Living Issues from specialists representing the interests of Labor, Civic Life, Business and Secular Education. A free lecture is held under the same auspices. The pastor lectures to a class of women Thursday afternoons on The Literary Character of the Old Testament Writings. Dr. Macfarland is also giving an attractive series of stereopticon lectures entitled Rambles Through the Old World.

RANDOLPH, N. Y., First.—Hon. A. G. Dow has presented the church with a house and lot for a parsonage.

Nature's Pages

I never take a book with me—to read, under a tree. For how can one read two books at the same time? St. Anthony said, "The great book of Nature has but three leaves: the Heavens, the Earth, the Sea." One leaf lies always open before me while I am in the wood. The closely written page is filled with the everyday miracle of life. . . . Sitting quite still, on some heathery hummock by the little footpath, or in some little cleared space among the prostrate pines, I can watch the birds and butterflies who are always at play there; and sometimes even small wild animals, a mouse or a squirrel, will come near and almost look one in the face. It would hardly be worth while, would it, to lose any such happy chance for the best of printed books?—From *Sylvana's Letters to an Unknown Friend*. (Macmillan Co.)

Waiting for heaven's opportunities is uselessness on earth.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 4, 10 A. M. speaker, Prof. E. P. St. John; subject, A Study of Adolescence in Relation to Moral and Religious Training.

B. Y. W. C. A., annual meeting at the Berkeley Street building, Boston, March 4, 2.30 P. M.

NEW ENGLAND EVANGELISTIC ASSOCIATION, Park Street Church, Boston, March 4, 12 M. Speaker, Joseph Cook; subject, Failures of Unbelief in the Nineteenth Century.

SUFFOLK BRANCH W. B. M., annual meeting, Mansfield, Mass., March 5, 9.45 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-16.

INTERNATIONAL Y. M. C. A., Boston, June 11-16.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.

AMERICAN BOARD FOR FOREIGN MISSIONS, Hartford, Oct. 8-11.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

ANEMIA

The face alone is no sure index of health; but headache and dizziness, no ambition, no force, no endurance, short breath, palpitation of the heart on little exertion—these with a pale face, are a clear indication of what is wrong. There is too little red in the blood.

There is too little vital force.

It is life that is wanting.

Scott's emulsion of cod-liver oil supplies it.

We'll send you a little to try, if you like.

SCOTT & BOWNE, 409 Pearl street, New York.

Peter Moller's Cod Liver Oil

now prepared by an improved process which is the result of years of scientific investigation, may be confidently relied upon as being of

Absolute Purity and Free From Disagreeable Taste and Odor.

MOLLER'S OIL always gives satisfactory results because of its perfect digestibility and the fact that it may be taken continuously without causing gastric disturbance.

In flat, oval bottles only, dated. See that our name appears on bottle as agents. Explanatory pamphlets mailed free.

Schleffelin & Co., New York.

These trade-mark crisscross lines on every package.

Gluten Grits and BARLEY CRYSTALS,

Perfect Breakfast and Dietetic Health Cereals.

PANSY FLOUR for Biscuits, Cake and Pastry.

Unlike all other foods. Ask Grocers.

For book or sample, write

FARWELL & RHINES, Watertown, N. Y., U.S.A.

HOOPING-COUGH GROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SONS, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

326
FIRST
PREMIUMS

SEND FOR FREE CATALOGUE.

Prairie State Incubator Co.,
Homer City, Pa.



AVOID ADULTERATIONS

The Massachusetts State Board of Health has published the names of over 65 brands of spices found adulterated.

SLADE'S SPICES

are Absolutely Pure and Extra Strong. You always get pure spices if you get SLADE'S. Your grocer will supply you.

D. & L. SLADE CO., BOSTON, MASS.

BURPEE'S SEED-FREE SENSE

The Best Seeds that Grow are honestly described in this bright new catalogue of ninety pages, bound in showy lithographed covers. Write a Postal Card or send ten cents for our grand special "QUARTER-CENTURY" ANNUAL of 220 pages, besides colored plates, together with a 25-cent packet of either Burpee's Floral Novelty or Burpee's Quarter-Century Tomato, so that even this great book really costs you nothing and is well worth half a dollar! Write TO-DAY. Do not delay! Address

W. ATLEE BURPEE & CO., PHILADELPHIA

No. 204 Buggy. Price \$28.50 with leather quarter top.

DEAL DIRECT with the Makers.

When you buy a carriage, buggy or harness. Choose from the biggest stock and fullest assortment, and pay only the cost of making, with but one moderate profit added. Our plan of selling direct from the factory insures satisfaction—your money back if you're dissatisfied with your purchase—and enables you to **save the dealer's profit.**

Our complete illustrated catalogue, showing many styles of high grade vehicles, harness, robes, blankets and horse equipments, with detailed descriptions of each, mailed free. Write for it and learn how cheaply you can buy when the jobber's and dealer's profits are cut off.

THE COLUMBUS CARRIAGE AND HARNESS CO., Box 772, Columbus, O.

No. 240. Single Horse Buggy Harness. Price \$7.95.

HUSTLING YOUNG MAN can make \$80 per month and expenses. Permanent position. Experience unnecessary. Write quick for particulars.

CLARK & CO., 4th and Locust Sts., Philadelphia, Pa.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*.

The Business Outlook

Although the severe weather has tended to check trade at some Northern and Western markets, business as a whole has shown further expansion during the past week; this, also, in the face of conditions which are very unsatisfactory in cotton manufacturing and in cotton goods. It may be said here that New England, as regards all branches of its cotton and woolen manufacturing industries, is suffering from greater depression than any other part of the country. This unsatisfactory condition extends even to men's furnishing goods at wholesale.

Spring business in the dry goods trade is reported active by jobbers. The boot and shoe industry is said to be satisfactory to manufacturers, and several varieties of leather are in active request at recent advances. Building materials of all kinds, especially some lines of lumber and builders' hardware, are notably strong and in good demand. The feature of the iron and steel industry is the firmness of the cruder products, advances being reported in pig iron and steel billets. The billion dollar steel combination continues the chief topic of discussion, not only in the iron and steel trade, but in Wall Street as well. As regards the other metal markets, copper continues very firm and tin has risen in sympathy with speculative activity abroad.

During last week cereals showed considerable strength, with fractional advances in wheat and corn, while flour rose from ten to twenty cents a barrel.

From the West and Southwest come, relatively, the best trade reports. The railway earnings continue to maintain high totals. For the year 1900 the total of the gross returns of 142 roads was \$1,305,404,176, while net receipts aggregated \$419,846,412, gains of respectively 10.2 per cent. and 7 per cent. This is a remarkable showing when it is considered that the year 1899 held the record for large railway earnings. As regards the money market, rates have worked a shade firmer under the stimulus of enormous loans by the New York clearing house banks. The bank statement Saturday, however, was a reversal of its immediate predecessors, showing a decrease of over \$1,600,000, in the loan account, and an increase of over \$1,000,000 in the surplus reserve.

The speculative situation in Wall Street reveals no material decline in bullish sentiment, although last week the stock market was somewhat irregular. Good judges declare that the prospect is still for advancing prices. In Boston speculation is still limited in scope and endeavor, although hope flourishes brightly that a boom in our local mining stocks is imminent.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BLISS—In Fanwood, N. J., Feb. 17, Mary Burnham, wife of Rev. Charles R. Bliss of Wakefield, Mass.

BOUGHDANIAN—In New York city, Feb. 10, Rev. Abraham Boughdanian, aged 70 years.

BROWN—In Decatur, Ill., Feb. 21, M. Ella (Reed) Brown, formerly of Abington, Mass.

Then fell upon the house a sudden gloom,
A shadow on those features fair and thin;
And softly, from that hushed and darkened room,
Two angels issued where but one went in.

COBB—In Florence, Mass., Esther, wife of Rev. E. G. Cobb. Mr. and Mrs. Cobb came to the church at Florence only four or five years after its organization, and for 35 years have directed its activities.

GATES—In Dorset, Vt., Feb. 18, Rev. Matthew A. Gates, aged 74 years.

HARDWICK—In Quincy, Mass., Feb. 8, Franklin Hardwick, for many years deacon of Bethany Church, aged 73 yrs., 4 mos. He leaves a son and daughter, the latter the wife of Rev. E. V. Bigelow of Lowell.

JENNINGS—In Raleigh, N. C., Feb. 17, Rev. Richard D. Jennings. A graduate of Talladega College and the theological department of Flak University, he had held pastorates over Second Church, Knoxville, Tenn., and in Raleigh.

MESERVEY—In New Hampton, N. H., Feb. 22, Rev. Atwood B. Meservy, D. D., aged 70 years. Well known as an author of text-books, he was for 36 years connected with the New Hampton Literary Institution. Since resigning its presidency in 1898 he has been engaged in literary work.

SAWYER—In S. Milwaukee, Wis., Dec. 23, 1900, Rev. Frank S. Sawyer, aged 46 years.

MRS. WALKER BURNHAM

Died at Walbourne Knoll, New Preston, Ct., Feb. 18, Edna S., wife of Walker Burnham, aged 38 yrs., 4 mos. Mrs. Burnham was an active and earnest worker in the church, and her gentleness and courage were always an inspiration to the entire community. Her influence was continually that of one who walked with God. Her passing away is a source of grief to many, but she, being asleep, yet speaks to all who knew her and are encouraged to take up the work which she so faithfully carried on.

MRS. ARZA B. KEITH

Wednesday morning, Feb. 20, from her home in Braintree, Mass., Mary A., wife of Deacon Arza B. Keith, was taken to be forever with the Lord whom she loved. Mary Ann Cary was born in 1831, daughter of Otis Cary, late of Foxboro. In her twentieth year she was graduated from Mt. Holyoke Seminary, and the class of '51, with many of Mt. Holyoke's other daughters, will miss a loyal friend.

She was married in 1854, and has been a very devoted wife and mother. Of the ten children born to her, nine have been permitted to grow into manhood and womanhood under her loving care, and now mourn her loss. She was a faithful and earnest supporter of all forms of Christian work, both in her home church and in the wider circles of home and foreign missionary effort. She was a sister of Rev. Otis Cary of Japan, and mother of Miss Cora F. Keith, who entered upon missionary work in Japan in 1899. Hers was an unselfish life—always thoughtful of the comfort and happiness of others, even in her last days of suffering—charitable, never speaking an unkind word, but finding good in every one.

WASHINGTON TOURS, \$23—Personally conducted tours, covering all expenses, via Pennsylvania Railroad, will leave Boston March 11 and 25, and April 8 and 22. Stopover privileges and side trips. Chaperon for ladies unaccompanied by escort. Gettysburg, Luray Caverns and Washington, May 17; rate, \$35. Detailed itinerary of D. N. Bell, Tourist Agent, 205 Washington St., Boston.

CONCERNING SLEEP.—Every one who has a well-developed sense of smell objects to the odor of badly purified feathers in a bedroom pillow. But it is not always easy to secure a really choice quality of down. When such a lot is advertised it is worth something to our readers, and we call their attention today to the article in another column entitled Sleeping Danger, which is inserted by the Palme Furniture Company.

FERRY'S SEEDS

You know what you're planting when you plant Ferry's Seeds. If you buy cheap seeds you can't be sure. Take no chances—get Ferry's. Dealers everywhere sell them. Write for 1901 Seed Annual—mailed free.

D. M. FERRY & CO.,
Detroit, Mich.

NO-RUB

CLEANS SILVER INSTANTLY
NO RUBBING
ABSOLUTELY HARMLESS
All dealers 10¢ or by mail
Queen Mfg. Co. Sudbury Bldg. Boston

ORNAMENTAL FENCE

25 designs, all steel. Handsome, durable. Cheaper than a wood fence. Special inducements to church and cemeteries. Catalogue free.
KOKOMO FENCE MACHINE CO.
431 North St., Kokomo, Indiana.

One Pound of
Pearline
is better than
Four Pounds of Soap
because of the
Quality-Quantity & Quickness
of the work it does.
No rubbing - Harmless - Millions use it



Chocolate



Lemon

Houghton, Mifflin & Co.'s New Books

THE LIFE AND LITERATURE OF THE ANCIENT HEBREWS.

By LYMAN ABBOTT, D. D., author of "The Life and Letters of Paul the Apostle," "The Evolution of Christianity," etc. Crown 8vo, gilt top, \$2.00.

Dr. Abbott traces in the Bible the origin and development of the religious, political, and literary life of the ancient Hebrews, on the theory that this life was a gradual development like that of other nations. His treatment of the Bible is free yet wholly reverent, and his book is of uncommon interest and value.

THE TURN OF THE ROAD

A Romance. By EUGENIA BROOKS FROTHINGHAM. 12mo, \$1.50.

The romance of a singer who through love wins her crowning success. The hero is a loyal, high-minded American; the heroine is an ambitious, self-reliant American girl. She studies in Paris, and becomes a very accomplished singer and, after experience of the devotion and self-denial of the hero, becomes a superb woman. The story is effectively told, and merits a wide popularity.

A PILLAR OF SALT

By JENNETTE LEE, author of "Kate Wetherill." 16mo, \$1.25.

A striking story of the passion of an inventor for working out his dreams; the opposition of his wife, a practical New England woman; and his success. Through the engaging story is woven the life of the family and of "the Street" and the New England factory town in which the scene of the story is laid.

THE WOODPECKERS

By MRS. FANNIE HARDY ECKSTORM. With 5 full-page colored designs by LOUIS AGASSIZ FUERTES, and many text illustrations. Square 12mo, \$1.00.

Mrs. Eckstorm takes up a single group of birds,—a family of marked individuality, the several species of which are for the most part easily observed and identified, a family which is represented in all parts of our country,—and she gives a lively yet accurate and orderly account of this family, treating somewhat exhaustively of five of the commonest woodpeckers, and less fully of the others. The book is finely illustrated and will delight bird-lovers.

A DICTIONARY OF AMERICAN AUTHORS

By OSCAR FAY ADAMS. Fourth Edition, much enlarged. 8vo, \$3.50.

This valuable handbook now contains over 7,500 brief biographies of American authors, comprising statements of the life and writings of each author named.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & COMPANY, BOSTON

Boston Congregational Club

When the new president of the Congregational Club, Rev. D. W. Waldron, rose last Monday evening to call the 325 members and guests present to order, he held in his hand a beautiful ebony gavel with gold mountings. It was the gift of the young women in the Congregational House, who compose the Diversity Club. They are indebted to him for many a courtesy in years past and chose this felicitous way of expressing their appreciation and at the same time of signaling his elevation to the presidency of the club. It was not, however, a particularly unruly assembly and so the gavel received more admiration than use.

The new outlook committee, through its chairman, Rev. C. O. Day, had interrogated a number of persons touching their conception of the function of the ministry. Fourteen ministers, ten laymen and half a dozen professors responded. Nearly all emphasized the necessity of relating preaching to practical duties and problems. The laymen were particularly insistent on ministerial leadership of this character.

The main discussion of the evening centered about modern business. Its seamy side was forcibly presented by Hon. Arthur A. Maxwell, who dwelt upon the selfishness, dishonesty and tyranny of the commercial side. This somber picture was relieved by the words of Mr. Francis B. Sears, president of the Third National Bank, who instanced the late Samuel Johnson and Sherman Hoar as shining examples of probity. This view of the situation was largely indorsed by the last speaker, Prof. Henry C. Emery of Yale. He discussed also the two great tendencies in commercial life—to diminish the evil of competition within a given nation, and the great increase of competition between different nations.

Current Thought

THE HIDDEN ANIMUS

Will the admirers of Mr. Clemens's wit and taste see him making any reparation of acknowledgment? The importance of the case to us is its illustration of the Satanic spirit. Another feature of this section of the press may be mentioned. Every form of barbarity done in China by German, French or Russian is charged upon Christianity; it is always done by "Christians." French atheism, medieval Romanism, Cossack orthodoxy and German agnosticism and pessimism are all set down as representative of Christianity. Voodooism and the atrocities of savage Indians might as well be set down as American. All missionaries, too, are mentioned without discrimination, whether Presbyterian, Methodist, Jesuit or Dominican, and all converts classed in the same way. Not a few writers for the public prints disbelieve in missions, and this is shown in the animus of too many articles, some of which betray no little animosity of Christianity itself.—Presbyterian Banner.

DECLINE IN THE MINISTRY

When all due allowances are made for the higher standard of theological education and for the revolt against outgrown theology, and for special handicaps in special cases, there remains still a marked, though not tremendous, diminution in the ranks of the candidates for the clerical profession, for which some explanation is demanded. It is useless for clergymen to try to evade the plain and proven truth, namely, that, in proportion to the whole number of people in the world, or in so-called Christian countries, there are not so many young men entering the gospel ministry as there used to be, for the reason, chiefly, that the demand for ministers is relatively



WHEN POLK WAS PRESIDENT

Many momentous movements were started in the "late forties." In the year 1847, in a little factory in Connecticut, the Rogers Bros. began making silver plate that gained world wide fame for quality. The same silver plate is known to-day as

"1847 Rogers Bros."

"Silver Plate that Wears"

It possesses all the old time quality that made it famous fifty years ago, combined with a richness of design that years of development and the employment of the highest skill has made possible. It has been imitated but never duplicated. Refuse imitations. The genuine always has "1847" as a part of the trade mark.

Sold by leading dealers. Send for catalogue E.
INTERNATIONAL SILVER CO., successor to
MERIDEN BRITANNIA COMPANY, MERIDEN, CONN.

not so great as it once was.—*Boston Advertiser.*

THE FRIARS AND THEIR PROPERTY

The proposition of the Taft Commission relative to the purchase of the friars' property and its sale to purchasers of small holdings, the United States advancing the money if insular revenues prove inadequate, meets with varying comment by the religious press. *The Watchman* is almost sure that the plan "will develop an antagonism in the United States which any political party might well hesitate to incur." *Zion's Herald* thinks that if the Roman Catholic Church would order the friars out and substitute secular priests, then Congress would be willing to follow the suggestion of the Taft Commission.

Education

Drury College is rejoicing in the funds secured for a new science building. For this Dr. D. K. Pearsons gives \$25,000, and nearly \$27,000 have been secured outside.

Brown University has been offered \$250,000 more by Mr. John D. Rockefeller, conditional upon the alumni raising the endowment fund from \$1,000,000 to \$2,000,000.

About Men

Max Müller's successor in the chair of comparative philology at Oxford University is Dr. Joseph Wright, a deputy professor for nearly ten years.

Professor Haupt of Johns Hopkins University has received one of the highest honorary orders at the bestowal of the Prussian government for his contributions to Biblical literature. He is best known to the public through his work on the polychrome Bible.

Abbe Gustave Voght, a German Roman Catholic priest of Dresden, ordered by his superiors to study the off from Rome movement among Austrian German Catholics, has studied it to such good purpose that he has become convinced of his duty to leave the Roman Church.

Queen Victoria was a loyal Churchwoman, but she knew how transitory ecclesiastical divisions are. Not long before her death she said to a Church of England clergyman: "You get on well with the Nonconformists, I hope, Mr. —? You will have to get on with them in heaven, you know."

The Indian Witness regrets that the viceroy of India, in awarding the new year's honors, should have bestowed the Kaiser-i-Hind medal on missionaries among others. It does not question the worthiness of the recipients—among them Rev. Robert Hume of the A. B. C. F. M.—but it doubts whether heartburnings and jealousies will not follow the discrimination, and fears that an element has been introduced into the life of Christian service in India not calculated to serve the best interests of missionary work.

Rev. P. T. Forsyth, D. D., of Cambridge has been invited by the trustees of Hackney College, London, Eng., to be Dr. Cave's successor as principal of that training school for Congregational clergymen. *The Christian World*, commenting upon this choice and its pre-eminent fitness, goes on to plead for a union of Hackney College and New College prior to the opening of a new régime. "To maintain," it says, "in these circumstances two separate organizations seems to an outsider a waste of funds and teaching power, which Congregationalism, so eager now for reconstruction and concentration all around, is likely to regard with growing impatience."

The New Suits and Skirts for Easter.



A well-made and properly finished garment fits you and is stylish. Good materials, properly sponged, wear well and will not shrink. Our new suits and skirts for Spring—from the \$8 suit for ordinary wear to the elegant silk-lined garment at \$35—embody all of these qualities. Made to order—to your measure—from the samples which we send you, at as little prices as these:

Suits, in the effective new season's styles from Paris models, tailor-made, **\$8 up**

Visiting Costumes, lined throughout with excellent quality taffeta, **\$15 up**

Skirts, of the proper flare, light in weight, graceful, **\$4 up**

Rainy-Day Skirts, the universal necessity—plaid back or plain materials, **\$5 up**

Wash Skirts, new in cut and pattern, made to stand laundering, **\$3 up**

Wash Dresses, dainty, fetching, cool and comfortable, **\$4 up**

We Pay Express Charges Everywhere.

And remember that this is a "Money Back" Business.

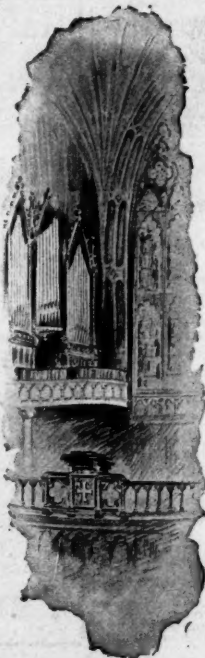
"What does that mean?"

It means that whatever we send you must fit and give you satisfaction. If it does not, send it back, and we will refund your money. It's your good will we want most.

Catalogue and Samples will be sent FREE as soon as you ask for them—by return mail. Your order, too, will have personal attention—the kind of attention which you would give it yourself if you were having a garment made under your own eyes by your own dressmaker.

THE NATIONAL CLOAK CO., 119 and 121 West 23d St., New York

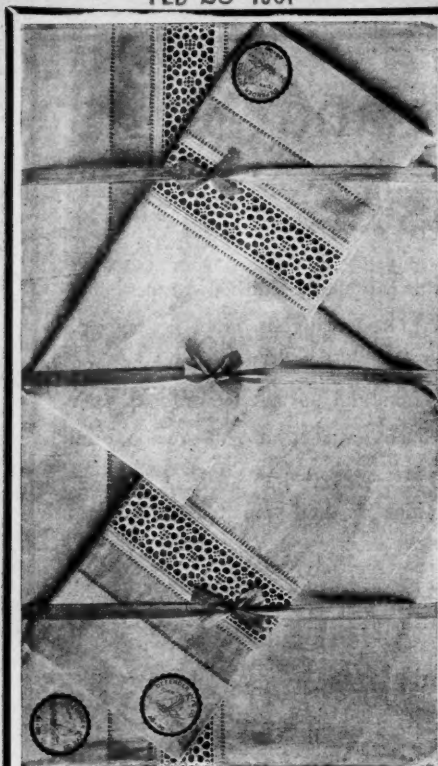
AUSTIN PIPE ORGANS



The radical improvement in the Austin System consists in the absolutely perfect supply of wind under all conditions, which is secured by using one large air-tight room filled with air under pressure, the pipes standing on bars directly over this body of air.

Very prominent organists also pronounce the AUSTIN TONE, particularly the reeds and diapasons, as of the finest quality.

AUSTIN ORGAN CO., Hartford, Conn.



No. 225. Embroidery Insertion, with Novelty Braid and Hemstitch.

Sheets and Pillowcases

made by

The Defender Mfg. Co.

are the **Standard**

Principal Brands are

DEFENDER PALMA SELKIRK WEXFORD

These four brands satisfy every demand. Made in all size and all prevailing styles. Plain Hem, Hemstitch, Spoke, Zig-zag, Mexican Drawn Work and other fancy stitches; also Embroidery and Novelty Braid Insertion.

FANCY PATTERNS IN SHEETS AND PILLOWCASES

are the *royal*. A Royal Gift for any occasion. They are put up in sets (one sheet and two pillowcases), or in a package containing one-half dozen sheets and one dozen pillowcases. Fancy styles are made from Palma Mills Sheet, unless otherwise ordered. Prices per set are

\$2.00, \$2.50, \$3.00 and \$4.00

Every article made by the Defender Mfg. Co. is absolutely perfect and free from disease germs. There is no sweat-shop work. Be sure the Blue Label is on every sheet and pillow case. Don't take something "just as good." There is nothing quite so good as

THE DEFENDER MFG. CO.'S PRODUCTS



HORSESHOE BRAND WRINGERS

Wear longer, wring more evenly and drier than any other wringers made. The cost is covered by the saving of clothes and buttons.

The Patent Improved Guide Board does away with hand spreading.

Our name on every roll. Every wringer has the Horseshoe Guarantee attached.

Sold Everywhere. Millions in Use. Mirth provoking novelty, "It's ALL IN THE RUBBER," free on postal request.

Address Dept. 8.

THE AMERICAN WRINGER CO.,
99 Chambers St., New York.

Temperance Notes

Professor Hellar of Kiel, Germany, has been investigating the causes of suicide in that country, and as a result of the examination of 300 cases he concludes that one-half of the suicides among men were due to alcoholism. One element of his studies is that a man is a suicide whether as a result of drinking he hangs himself or has a stroke of paralysis.

In Switzerland successful efforts are in operation to offset the liquor saloons with temperance restaurants. Swiss women are managing the enterprise, and they have already opened 455 of these restaurants, where refreshments may be had at prices a little above cost. The government co-operates by granting free licenses to these establishments and exempting their beverages from taxation.

The representatives of several young people's religious organizations in Massachusetts, including Baptist, Methodist and the Y. P. S. C. E., have authorized an effort to preserve the restricting features of local option. It is pointed out that while Governor Crane's inaugural recommended that no further changes in the liquor laws be made, there are now before the Supreme Court no less than twenty bills aimed to weaken the present system. The circular prepared by these societies refers to the proposed "semi-colon" modification, and says, in that connection:

The conduct of the hotel business has frequently been a great source of annoyance in many sections, a fact well attested by the various adverse public comments and by court records. Many hotels in the state, under cover of an innholder's license, which permits the serving of food to guests, do an ordinary barroom business all day Sunday, and it may readily be observed that entertainment is furnished to a number out of all proportion to their accommodations for lodgers, while their power for evil is vastly increased by the greater leisure of the people on the day of rest.

Points that Appeal

What Our Readers Say They Like

With its predecessors this First of the Month Number speaks for itself. Yet we may note that indorsements of the Christian World Idea and matter continue to reach us.

Today we gather testimonies which indicate points of excellence from the view point of the readers, the particular features which appeal to them.

"You succeed in producing fine pictures."—Maryland.

"How much I enjoy your comments upon the Sunday school lesson."—New Hampshire.

"I look at each paper for something from Dr. Tomkins."—Connecticut.

"The plan of giving texts and sermon germs must lay our entire ministry under obligations to you."—New York.

"The editorials and articles called forth by the passing of Victoria were worth more than the cost of the paper for a year."—Florida.

"I greatly enjoyed the editorial on 'Professor Griggs and His Teaching.' It is capital, fully discriminating and splendidly tolerant."—Massachusetts.

"Such a fine stroke of religious journalism deserves acknowledgment. I always read the editorials bearing upon denominational matters and the reports of the churches."—Missouri.

"You treated Mrs. Nation and Kansas much more wisely and satisfactorily than did the W. C. T. U. organs."—Rhode Island.

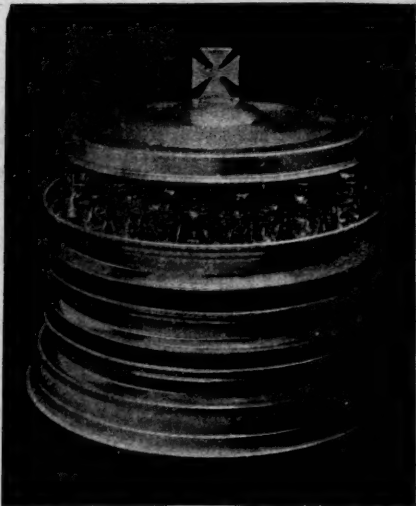
If these points appealed to you probably you have passed along your opinion to neighbors and churchfolk. Such comment is of service. Seeing that this number is also a Capital one the following from President Rankin, Howard University, Washington, is pertinent:

"The Christian World Issues seem to me very magnificent."

And three of these numbers are included in our present offer of twelve weeks for twenty-five cents to new names.

Yours, **THE CONGREGATIONALIST**,
Warren P. Landers, Supt. of Circulation.

Individual Communion Services



This cut shows three trays, base, and cover.

THE increasing demand for Individual Communion outfits has led us to secure what seems to be the most generally satisfactory system yet devised. It is the result of much study and experiment, and many minor difficulties and inconveniences have been done away with, and many little details perfected, so that we are now able to furnish something which is *entirely satisfactory* and at a *very moderate price*.

Send for Illustrated Catalogue and Price List.

The Congregational Bookstores,

BOSTON and CHICAGO

LAMBS OF THE FOLD



THIS little souvenir is designed to be given to children at baptism. It has 16 pages and an illustrated cover, and is 7 by 8 inches in size. It has several beautiful half-tone illustrations of Christ and the children, part from original drawings. There is a page on which the name of the child is to be inscribed, with date of baptism, etc.

Other pages have illuminated texts and poems with artistic embellishment, the whole concluding with a very beautiful and appropriate form of Baptismal or Consecration Service.

25 cents each, or \$2.50 per dozen, postpaid. Send 25 cents for a sample.

The Pilgrim Press Boston
Chicago

rel
da
era
sio
fu

a
an
An
V
S
me
we

pla
con

are
far

Au

LC
To
with
part

IN

A

TH

V
ye
vi
ol
so
v

C
M

Q

Q

J

Italy and Greece

Small party sails April 20 for Naples for a sixty day tour, visiting
Athens, Dalmatia, Venice, Milan, across Switzerland to Paris

TOUR C

referred to above, allows ten days in Naples and Rome, several days in Athens, an excursion to Olympia, and a delightful trip along the coast of

Dalmatia

a most enjoyable experience and a trip rarely taken by Americans; several days in Venice and Milan, thence across Switzerland to Paris. Arrangements can be made for two weeks in Switzerland.

Our tours are all planned to secure the best results in rest and education with the least possible fatigue and discomfort. We do not plan any very cheap tours. Such trips are usually also very unsatisfactory. We believe that our patrons wish above all things to travel in comfort. On the other hand, we avoid unnecessary expense.

We call particular attention to the character of our parties. They are made up of cultured and educated men and women. Our parties are limited in number and are conducted in such a manner as to secure all the advantages of party travel and at the same time preserving as far as practicable the freedom of the individual traveler.

Our regular long and short tours to ENGLAND, HOLLAND, THE RHINE, SWITZERLAND, ITALY and PARIS sail June 22, July 3 and August 7. Price \$225 and upwards.

If you are contemplating a European tour we hope you will send for our circulars.



POMPEII

TOUR D

sailing Wednesday, May 22, for Naples by the new Italian Line, provides for visits to Pompeii, Rome, Florence, Venice and Milan; a tour of

Switzerland

which will cover two weeks and be very comprehensive, practically covering the country. Visits to Paris and London complete this attractive tour.

DUNNING & SAWYER

106 CONGREGATIONAL HOUSE,

BOSTON, MASS.

LONG LEAF PINE REGION.

Home Board at Packard Square.
Take S. A. L. train 31 at Jersey City and come through without change. Rooms opening together for family parties.
L. S. PACKARD, PINEBLUFF, N. C.

INDIVIDUAL COMMUNION OUTFITS

Approved Styles Reduced Prices

On trial if desired

Send for Illustrated Price List

The Congregational Bookstore,
BOSTON

When you buy a

Wheeler Reflector

you buy the best made. Let us convince you that this is true. Made for oil, gas or electricity. State needs and send for our free catalogue. Address,

WHEELER REFLECTOR CO.,
100 Purchase St., Boston, Mass.

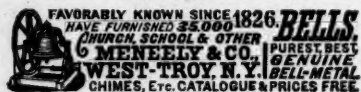


CHURCH BELLS CHIMES and PEALS

Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



FAVORABLY KNOWN SINCE 1826. BELLS. HAVE FURNISHED \$5,000. CHURCH, SCHOOL & OTHER. PUREST BEST. GENUINE. WEST-TROY, N. Y. BELL-METAL. CHIMES, ETC. CATALOGUE & PRICES FREE.

GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

LEYLAND LINE

Every Wednesday,

BOSTON TO LIVERPOOL.

First Cabin, \$40, \$45 upwards, depending on steamer.

Splendid steamer "Devonian" (new), 11,000 tons, March 1; "Cestrian" 9,000 tons, March 7; "Winifred" (new), 10,500 tons, March 13; "Bohemian" (new), 9,500 tons, March 27.

F. O. HOUGHTON & CO., Gen'l Agents,
115 State Street, Boston.

"New Century"

VACATION EXCURSION

Scotland, England, Ireland, Belgium, France, the Rhine, Switzerland, and Italy.

JULY-AUGUST, 1901

Under management of Frank C. Clark, New York City.

Party organized and accompanied by Rev. Dr. A. Z. CONRAD, 772 Main St., Worcester, Mass.

\$250 and upwards.

Send to Dr. Conrad for Book of the Excursion—Superb.

FOREIGN TOURS

Seven parties leaving April to August. Moderate prices. Short tour in August, \$225. Our tours have many special and valuable features. Conducted by university graduates. Illustrated pamphlet now ready.

DUNNING & SAWYER,

106 Congregational House, Boston, Mass.

HOLIDAYS IN ENGLAND.

A 63-page book (illustrated) describing Cathedral Route, Pilgrim Fathers, Dickens and Tennyson Districts, will be mailed for 3-cent stamp. Circulars describing Harwich Hook of Holland Royal Mail Route, only twin screw steamship line from England to Continental Europe, free.

GREAT EASTERN RY OF ENGLAND,
369 Broadway, New York.

COACHING DAYS IN ENGLAND

and Tours to Norway, Sweden, Denmark, Scotland, Ireland, the Rhine, Switzerland and Italy. Eighth Season. Four Summer Tours. Starting June 27 and July 10. Write for circulars to HONEYMAN'S PRIVATE TOURS, Plainfield, N. J.

THE LUXURIOUS
EVERY-DAY TRAIN
TO

California

THE
Overland Limited

Leaves Chicago 6.30 P. M.

VIA

Chicago & North-Western
Union Pacific and
Southern Pacific System

THE BEST OF EVERYTHING

SEND FOR BOOKLET
"CALIFORNIA ILLUSTRATED" TO

461 Broadway, - New York 435 Vine St., - Cincinnati
601 Ches't St., Philadelphia 507 Smith's Id St., Pittsburg
929 Washington St., Boston 284 Superior St., Cleveland
301 Main St., - Buffalo 17 Campus Martius, Detroit
212 Clark St., - Chicago 2Xing St., East, Toronto, Ont.

EUROPE

H. GAZE & SONS, 57th YEAR

Programmes now ready for a new series of high-class Tours, during Spring and Summer, visiting Italy, Switzerland, Austria, Germany, Rhine, Holland, France, England and Scotland.

\$225 to \$250, according to Tour.

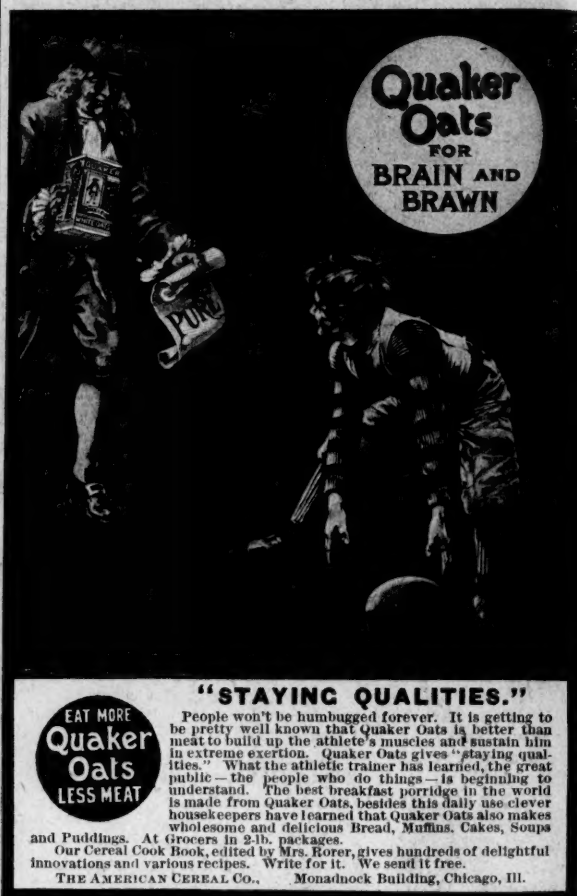
Personally conducted, including all expenses. North Cape and Russia June 29th. Programmes free. Mention Tour wanted.

INDEPENDENT TRAVEL TICKETS issued for any desired Tour through EUROPE, Etc.
W. H. EAVES, N. E. Agt., 201 Washington St., Boston
Tel. 3956.



Londonerry
LITHIA WATER

THE REER OF TABLE WATERS



Quaker Oats
FOR BRAIN AND BRAWN

"STAYING QUALITIES."

EAT MORE Quaker Oats LESS MEAT

People won't be humbugged forever. It is getting to be pretty well known that Quaker Oats is better than meat to build up the athlete's muscles and sustain him in extreme exertion. Quaker Oats gives "staying qualities." What the athletic trainer has learned, the great public—the people who do things—is beginning to understand. The best breakfast porridge in the world is made from Quaker Oats, besides this daily use clever housekeepers have learned that Quaker Oats also makes wholesome and delicious Bread, Muffins, Cakes, Soups and Puddings. At Grocers in 2-lb. packages. Our Cereal Cook Book, edited by Mrs. Rorer, gives hundreds of delightful innovations and various recipes. Write for it. We send it free.

THE AMERICAN CEREAL CO., Monachnock Building, Chicago, Ill.



YOU MAY WANT A NEW ORGAN FOR YOUR
CHURCH OR SUNDAY SCHOOL

BEFORE EASTER

Appoint an organ committee now, and instruct them
to select an

ESTEY

We handle organs exclusively, and carry a large stock
for all uses. Catalogue free.

Estey Organ Company
180 Tremont Street

3d Floor—Take Elevator

Telephone 651-2, Oxford

Work Well

Remington



Typewriters

Wear Well

Grand Prix, Paris, 1900; Outranking all Medals

